

# PERIODICAL ACCOUNTS

## RELATING TO

# MORAVIAN MISSIONS

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No. 137    SECOND  
                  CENTURY

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JUNE, 1929

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### EDITORIAL NOTES.

THIS book, which has become the "Annual Report" of the work of the Moravian Missions, is a continuation of the oldest missionary magazine in the English language, and is for that reason issued under the same, and somewhat quaint title, "Periodical Accounts." A copy of the very first number ever published may be seen at the offices of the Moravian Missions, at 32, Fetter Lane, London, and a picture of it follows this page.

The Preface or "Advertisement" of this first number, printed in Nevill's Court, off Fetter Lane, in the year 1790, might well have been written for us to-day.

"These accounts," it reads, "are printed with a view to give all well-wishers of the cause of God on earth, who have hitherto assisted the Brethren's Society for the Furtherance of the Gospel in promoting a work so much beyond their own abilities, a more early account of the progress of the Missions established by the Brethren than could be done hitherto by the communication of the manuscript extracts of letters and diaries received from the missionaries."

In its earlier years the accounts of the work were issued periodically, and at such times as news was available, hence the name: more recently the accounts of the work were issued quarterly; and lately but once a year, the current news of the work being now supplied monthly in the paper *Moravian Missions*.





## WEST HIMALAYA.

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### REPORT OF THE FIELD, 1928.

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**I**T is now seventy-five years since our missionaries began their work in this difficult but important field. Difficult it is, partly because of its high altitude and consequently trying climate, and partly by reason of the very firm hold which Buddhism and its priests have upon the uneducated population. Important it is, because it stands at the very gateway of Tibet, the Great Closed Land : and though our missionaries have not gained entry, so far, into the land of Tibet itself, their Christian Newspaper has been carried even to the sacred city of Lhasa itself. The work of evangelization in this field of Western Himalaya—or Western or Little Tibet as it is sometimes called—is a slow and uphill task ; but our reports tell us that the Gospel of Christ has gained a sure footing, and that the field is a very hopeful one.

We have three main stations : Kyelang, founded in 1856 ; Leh, 1885 ; and Khalatse, 1899. But there are also out-stations, and also, best of all, what we may call strategic centres, from which the Good News is radiating along the valleys and roads and reaching little villages and isolated homes. A difficult field : but a field in which we are able to depend more and more upon the work of our native Tibetan pastors and evangelists, who are doing a wonderful work among their own folk.

#### Annual Report, Khalatse Station, for the Year 1927-28.

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“ Regarded from a purely worldly point of view, the secret of success is attack.”

So said the Chairman of our London Mission Board in support of an effort the Lord has laid upon our hearts. And so he continued : “ We are watching your work in Brogyul with interest and prayer.”

If ever words of inspiration and cheer were breathed into men's hearts by another it was on that occasion. Surely the march of events in the kingdom of God requires as much incentive to action as that of the affairs of this world. “ Secret of success, attack ! ”—“ I can hold out no longer ; therefore I am attacking ! ”



Indeed no words more applicable to any situation than these could have been chosen to characterize the nature of our position as we see it to-day; and no analogy more fittingly employed, in order to indicate our state of mind as we know it deep down at the bottom of our souls.

A victorious army we are not, of course; and with the future of a mundane world-power we are not concerned. Our concern is the uphold of the Kingdom of Heaven; and we know that, although we be a small force only, we need fear no evil if we stand in line with Christ!

Sick and weary of the apparent ineffectiveness of our message, we began asking ourselves questions:—

Why should it be ineffective? Whose message is it? God's, or man's? Have WE done all WE should and could? And if our message be ineffective, who is to blame, WE, or the world about us? Our life—their lives? Why should doors remain closed while it is yet day? Does the word of God not speak of another little church whose power was small but DID things because Christ was with it? And was that little church not promised an open door that no man can shut; for it had kept His word—had not denied His name? Might we not become like that church? Was our own in her early days not another striking example of what CAN be done in obedience to God's call? Why not now? So we asked ourselves on New Year's Day!

And looking further for something concrete to stand upon we remembered our Lord's own command: Go! . . . Preach! . . . Teach! . . . Do! . . . And His assurance: "All power is given unto ME in heaven and in earth!" And His precious promise that is with us ever: "Lo, I AM with you alway, EVEN unto the end of the world!" . . . "Fear not! . . . "Be of good cheer! . . ."

There could be but one answer that could count for anything at all; and we gave it: Let's go and do it; get ready for the attack!

The sector selected was Brogyul. It is no more than a small section in the far-flung battle-line of our district. It adjoins Baltistan on one side and Purig on the other. Both have gone over to Islam in course of time. So far Brogyul is still holding its own. Its religion is Lamaism. Lamas and a skushog imported from Lower Ladakh hold their sway there. But Islam is also standing at its gates—watching! Will our faith be strong enough to carry us through?

Opposing forces are many! Not one of the least among them is, perhaps, our own unbelief. Shall we ever be able to make an appreciable impact upon the hosts against us:—man and tradition; unbelief and disbelief (on the other side);—



fear and superstition ; idolatry and ignorance ; nature-worship and man-worship ; vice and injustice ; self-seeking and vainglory ; hatred and malice ; and at the back of it all the adversary lurking to destroy ?—the sceptic says !

But that is not faith. It is doubt and fear, leaving the hand of the Lord out of count. Whether our push will result in success or failure it must be done. Our business is clearly to get on with the Lord's command !

The time it may take is also of secondary importance. However, let no man believe that victory is at hand because we have gone over the top to take the enemy line ! In mission work, as elsewhere, it is not the first, but the last, effort that tells the story.

An incident or two may serve as an illustration of what we have to face. It is typical of the defence put up by the prince of this world, and not to be wondered at ; for he will not own defeat.

On our way to Upper Hanu in Brogyul, selected as one of our points of attack, we also stayed for some days at the Lower village of that name. Meetings had been held, and the invitation to accept Christ as their Saviour given. On our return there, however, we found a lama's throne erected on the very spot where we had camped and held our meetings. A great to-do had taken place during our absence in honour of the local god, in order to demonstrate his superiority. And oblations had been made to stay his wrath.

That spot may become a little battle-ground of Christ *versus* Lamaism ! In course of further preaching some men said : " We peasant people have not the time to think of religion as you have ; field work and cattle herding does not permit of it ; that's why we must have somebody to perform religion for us ! " No time to think of religion and of the state of one's soul ! Could the adversary desire anything better than that ?

Other village worthies said with a smile : " We'll ask our skushog\* about this pressing need of embracing Christianity ; if he does not mind our conversion to your faith we'll think the matter over ! " Not a bad answer for them ! And what will the skushog say ?

It must also be remembered that we have not only to deal with the fully organized Lamaistic Church and its representatives, but also with State officials, in most cases hostile to Christianity. To them a population will look for guidance in such matters as a radical change of religion also, and particularly when conversion to Christianity is

\* The Skushog is the Head of a monastery ; regarded as the reincarnation of the original founder.



contemplated. Incurring an official's displeasure is a thing to be avoided; one never knows what he may not do! But if the whole village were to turn Moslem in a day nothing would be said! \* If our opponents are sure of one thing it is this: Christianity must be kept down at all costs.

Himalaya—the seat of the gods! All India says it. Its own sons are convinced of it. But there is no room for the Lord of ALL!

I have asked people in course of conversation to tell me frankly what it is they have against Christianity, so that I, for one, may help them overcome their dislike. One favourite objection, almost ridden to death by now, is the Christian view of taking animal life. In unison with Hinduism, Buddhism denies a man's right to take animal life, not even for the purposes of food. The denial of a man's right to take any life is thought the hall-mark of true religion! And because Christianity obliterates it, it is looked at askance.

Now the untenableness of an argument of this nature is easily proved. Irrefutably comes the retort: And what about plant life—vegetable life—cereals? Does Hindu and Buddhist alike not also require that life to keep himself alive? Can man on this earth live without taking some form of life? So where is the authority of the denial of the right to take ANY life? Why, therefore, the charge of violation of nature's laws against Christianity? Is there any valid reason on that score?

And the inconsistencies practised by Lamaists themselves are a poor consolation. When asked, How many sheep are being killed in some monasteries annually? the matter is hushed up; and when enquiring about private life the answer may be either evasive or such as we got this year: Said a man—and he was a devout Lamaist and the head-man of a village—"I have not been well for a long time; I feel weak and cannot regain my strength; I really ought to have some meat to pick me up again, but this being summer it would be too great a sin to kill a sheep in summer-time; in winter we don't think it is bad; I have had to kill one or two sheep then, but I am not yet so well as I ought to be!" Observance of tradition is all. Painful struggle within the soul is unknown. The real reason for the rejection of Christianity is because it attacks the soul!

Regeneration of soul! Is it ours—the band of Christians? Do WE show it in our lives—men and women—evangelists—missionaries? If we with blinded sight can recognize our own wants, how much more so He, Who is the discernor of hearts and soul and spirit? It is to be feared that our own lives are not always the example they should be!

While thanking the Home Church for her prayerful interest



in our work, we would urge afresh the value of unceasing prayer for the salvation of every Christian brother and sister ; evangelist ; and missionary. We in the fighting line know something of the blight that descends even on Christ's forces at times ! We are not ashamed to own it ; but we shall have to be ashamed of ourselves to be done down by it !

Besides Brogyul other sections of our district have been visited also, although our chief endeavour has been directed towards the former. We feel that if we could light a light there, Ladakh will begin to wake up !

How do itinerating journeys really work ? Do they result in anything at all ? This question may be on the lips of many ! It is on ours—often ! And yet without them we should miss our aim. St. Paul has shown us why !

There are no doubt, many who hear our preaching on itinerating tours ; very many more, however, never hear it directly. These are either absent on work or have gone elsewhere. How do they benefit ?

I believe people themselves see to that ! In a country where there are no newspapers the people themselves are the vendors of news. All that has happened during the day is discussed at length by the fireside of an evening, often for weeks. I think there is no doubt that the Christian gospel message also is propagated in that way. Disagreement or even wilful distortion and disparagement may abound, no doubt ; but there is sure to be something that abides ; and that something is a seed ! The Ladakhi is by no means a dunce, unable to draw an inference against himself.

Such words as : “ I am the Lord thy God ; Thou shalt have none other gods but me.” “ Thou shalt not take to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath. . . . Thou shalt not bow down to them, nor worship them ! ”—or the Beatitudes—or our Lord's commands and His words, signifying His Godhead—will not easily be forgotten ; for, if God THE MOST HIGH says so, where then has gone the power of lama—skushog—the efficacy of idol—sacred shrine—and stone ? Will there not remain a voice that is not of this earth ?

Faith rewarded—Hopes fulfilled—Prayer answered—What will it be, when all this becomes true ?

“ Grant us the will to fashion as we feel,

Grant us the strength to labour as we know,

Grant us the purpose, ribbed and edged with steel,  
To strike the blow.



“ Knowledge we ask not—knowledge Thou hast lent,  
But, Lord, the will—there lies our bitter need ;  
Give us to build above the deep intent  
The deed, the deed ! ”

H. KUNICK,  
*Khalatse, 22 Dec., 1928.*

### Annual Report for Kyelang Station, September, 1928.

In the history of the human race there have ever been two forces at work, one of which is a progressive force driving men to higher realms of thought and experience, and alongside that a tendency to retrogress. A survey of the ancient civilizations of the world reveals the fact that whilst some races forced their way to higher truth and knowledge, others remained where they were—encased as it were in the armour of exclusiveness and unprogressive ideas. In some cases indeed they actually retrogressed. This fact applies to a certain extent to the church here in Kyelang. Sometimes we have been borne on the airy wings of hope and have progressed in Christian experience, whilst at other times we seem to have fallen back from the standard of Christian conduct we set out to attain.

EVANGELIZATION.—During the year three evangelistic tours were made to Kulu, Chamba, and Zangskar respectively. Ga Puntsog, our Evangelist, first went to Kulu to visit two Christian families there, and also had unique opportunities of preaching the Word of God to Tibetan-speaking peoples from Ladakh, Baltistan, and Kham. These people usually winter in Kulu and work on the roads, railway, and also on a big Government scheme for irrigating extensive districts of the Punjab. One hopes that the Canadian Mission which is now established at Sultanpur, the capital of Kulu, will be able to get into touch with these Tibetans. The language difficulty, however, has so far presented a formidable obstacle to this Mission. On his tour to the Chamba district Ga Puntsog received a good hearing. The road from Lahoul to Chamba during the spring, however, was in a deplorable condition owing to the avalanches, which caused great landslides and obliterated the road altogether in places. The Zangskar trip was uneventful so far as conversions to Christianity were concerned. This, however, is not uncommon in this country where gross ignorance, coupled with blind adherence to the dictates of the Buddhist clergy, inhibit all desire to embrace a religion which demands service and self-sacrifice. The Word, however, is preached faithfully,



and we must leave the results to God, Whose hand is not shortened that it cannot save.

CONFIRMATION.—On the 10th December Ga Puntsog's two boys, Esau and Jacob, were confirmed. These boys had been studying at the C.M.S. High School at Srinagar for four or five years at our Mission's expense with a view to taking up Mission service. It was thought best, however, that they should complete their training at Kyelang, where there is a Government Middle School. Their transfer to Kyelang had the added advantage that they were within a few miles of their home, and would live amongst the people to whom we hope they will one day preach the Gospel. Since taking up their studies in Kyelang, however, they have been most disappointing and unsatisfactory; so much so, indeed, that the Mission was obliged to withdraw its financial support in the matter of their education. There are still hopes that one, or perhaps both, of the boys will endeavour to fit themselves for church service, though at present they do not show any inclination to attain the object for which the Mission trained them.

Gaphel, on the death of his son Jigmed, returned from Spiti, where he had taken up Government service as a school-master. It was thought that in the following spring he would resume his work in Spiti, but the school authorities decided to keep him at Kyelang.

MARRIAGE.—During December Tsering and Jamskyd, the daughter of Trinlas, were married, and every one held high hopes of the couple living happily together, and setting a good example to their neighbours. Tsering, however, brought himself and the church into contempt owing to his subsequent ill-treatment of Jamskyd, added to which were many instances of quarrelsome conduct towards the villagers of Kyelang. He finally ran away, and no one knows definitely where he went. We trust that he will be given to see the error of his ways and lead a new life. This unfortunate affair has had a most deleterious influence on the community as a whole, and especially harmful to the peaceful spread of the Kingdom of God in this locality.

DEATH.—We lost by death Ga Puntsog's infant son Samuel. During the father's absence on tour to Kulu the child grew seriously ill and soon died.

WEEK OF PRAYER.—The Week of Prayer and the mid-week services and daily instruction to new converts were held as usual.

FELLOWSHIP MEETING.—This meeting was held each



Wednesday evening at Zodpa's house. The Christians met together to discuss how best they could advance the Kingdom of God in this country, and to examine candidly any cause of weakness and inefficiency in their Christian witness.

LADAKHI PILGRIMS.—During the winter four Ladakhis lived amongst us. They had gone on a pilgrimage to a local Buddhist shrine, but as they had not reckoned for an early fall of snow they found that they were cut off from access to their own country owing to the closing of the high passes. They therefore wintered with us, and were shown much kindness by the Christians here. They attended the Sunday services regularly, and were given instruction in Christian ethics. We hope that the lessons they learnt here, and the Christian atmosphere in which they lived for four months, will bear fruit in course of time.

ZODPA'S NEW FIELDS.—In May the members of the congregation assembled at Zodpa's newly-built house overlooking a large piece of land which he had to bring under cultivation. The Sunday morning service was held there, and the Christians met to rejoice with him in the completion of the arduous task of breaking up virgin soil, which hitherto had been nothing more than a barren desert full of large boulders and stumps of cedar trees. His resourcefulness is all the more marked as one or two other people attempted to develop the land, but failed. Moreover, in order to produce a crop he was obliged to cut a completely new water-course, about a mile and a half long over very difficult country. Zodpa is to be congratulated on his achievement which cost him no little labour and expense. In a country where the Christian community is small, the acquirement of land adds to its prestige, and it is one of several ways of strengthening the Christian church in Tibet. Zodpa's position as schoolmaster in the Government school, and petition-writer as well, affords him unique opportunities of exercising a genuine Christian influence.

MISSION LAND.—The land and property which the Mission owns in Kyelang requires passing notice, as it is in some respects inseparably connected with any record of congregational life. The reason for this is that most of the Christians rely for a living on the farms which are rented out to them. The letting of land to the Christians has its own peculiar difficulties, a lengthy discussion of which would be out of place here. Mention might, however, be made of the thorough overhauling of the mission watercourses which has resulted in an abundant water supply to the fields. The inadequate



supply of water was often the cause of misunderstanding, and it is gratifying to know that this difficulty has been overcome. The ideal of course would be that the Christians became entirely independent of mission aid for a living. True independence can never be effectually achieved where the Christians rely upon the mission for a livelihood. The resourceful Christian, however, is getting greater opportunities nowadays of entering Government service, and this is the case especially in British India. The aim we have ever in view is to train converts to be self-reliant and independent of mission support. The process is a slow one, but by degrees we believe that a Christian community will grow up with definite ideas of church government and church worship according to Christian Eastern ideals.

**CHOLERA IN KULU.**—A serious epidemic of cholera in Kulu had a prejudicial effect upon the Lahoulis as they were prevented from travelling to and fro, selling their wool and buying grain—for the annual harvest of grain in Lahoul does not support the population. In Kulu itself there were 1,100 deaths caused by cholera, and this resulted in widespread distress. The disease, however, was effectively checked when the Punjab Government took the matter seriously in hand.

**KYELANG NEWSPAPER.**—The local Tibetan newspaper published monthly by the mission has been functioning almost two years, and is read with avidity by the Tibetans of Lahoul and adjacent districts. Though only a limited number of copies are available owing to lack of funds, the papers that are circulated are passed round from hand to hand. A lama travelling to Lhasa took a copy with him, and one hopes that on the long journey before him to the Rome of Buddhism many wayfarers will scan its contents. We believe that God can and will use this means of heralding the glorious news of salvation through Christ's atoning sacrifice.

In closing this report we record our thankfulness to God for His great love and forbearance. Much has transpired in the congregation to mar the page of Christian experience and witness for the Saviour. Disappointments and actual reverses have for the moment well-nigh shattered our hopes of spiritual growth, but thank God there come gleams of hope in the midst of disaster and defeat. The loving Saviour draws His erring children to Himself, and promises them new life and new desires. Christian experience is progressive, and marches on from victory to victory. One comes back to the basic fact of Christianity, namely, that the one living



and intensely earnest Christ ensures progress and ultimate victory over sin. This is what we must and would believe in the prosecution of the task of guiding and teaching the peoples of Lahoul.

(Signed) WALTER ASBOE.

*Kyelang, September 30th, 1928.*

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LEH.

*(This report is written by the Rev. Yoseb Gergan, who was ordained to the ministry by Bishop Ward in 1920.)*

This year has been a peaceful one for the Christians in Leh and Sheh and Sabu. All those living at these places, excepting two families, have been more or less regular attenders at Sunday Services, Prayer Meetings, Passion Story Readings, and Holy Communion. Last year Br. Dewazung with his family came from Khalatse, and Lobzang went from here to Khalatse; otherwise there have been no changes among the Mission workers.

Misses Trumpler and Messaz, of the Central Asian Mission, lived in the mission house, and worked in the hospital and infant school.

It would be very useful if we could find someone permanent who can teach the little children and girls. There was no other increase or decrease among the congregation than that one child died and five children were born.

Zodpel's daughter Dendol left for Kashmir at the end of September to work in the women's hospital there.

Br. Dewazung had charge of the mission school and the evangelists; he also instructed the Christian children twice in the week. He has also been doing evangelistic work in the bazaars, serais, and hospital, with one of the evangelists who remained here. Last winter he also told religious stories by the aid of the magic lantern, to which a number of men gathered.

Two evangelists who have continued to go to the places named Sham, Rong, Nubra, Marka, and the Changthang, at times found good opportunities for preaching.

The collection made last Christmas was sent to Br. Benyamin of Poo, and his answer was received. This year also at Easter money was raised for the Bible Society, and sent. And also for the Missions money was raised and sent.

During this year I have made a great attempt to finish the



translation and revision of the Holy Bible. From March to the end of September six books, or 146 chapters were done.

Last winter I had the Christian men and women for religious instruction once a week. Bishop Peter had Matha, the son of Chospel, for English lesson every morning.

Dewazung instructed Matha for confirmation, and at two p.m. I taught him Tibetan out of St. Matthew's Gospel for nearly an hour—reading, book language, common language, and a little grammar. From three to five he had to write what had been read before. After Matha was confirmed Bishop Peter continued lessons for him in the mornings, and I in the afternoons.

Brs. Stanzin and John both began to build houses at Sheh last autumn and this autumn, which have not yet been completed.

My new house was last year partly finished, and we could dwell in it.

This summer a flood destroyed 22 houses, many fields and cattle, and five persons in Hundar village. My house and good fields were destroyed, and covered with heaps of stones. My eleven cows were drowned, and I suffered great loss this year.

It is very important that we, the Ladakhi Christians, should own a church. This year, in September, the Resident Sahib visited Ladakh and came to church on one Sunday. He saw the church, and said that we were in need of a new big church soon. He spoke in a very friendly way to Bishop Peter; and I was also asked to come to him, and had a talk for upwards of an hour. He questioned me about my preaching on Sunday. I replied that my preaching was about the merciful Samaritan and his good action, who had not been well acquainted with religion.

Since he advised that it would be well to apply to the Wazir for land to build a church, I and Br. Tharchin will begin to make request once more.

Sunday School is attended by about fifteen or twenty children. Brs. Tharchin, Dewazung, and myself give some religious instruction by turns, when service is over.

Y. GERGAN.





## LEPER HOME AT JERUSALEM.

*(An Institution of the Moravian Church.)*

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### FIFTY-SEVENTH REPORT, FOR THE YEAR 1928.

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**W**E commend again to our readers the deeply interesting work of the Leper Home. Two things in this report stand out conspicuously: one is the very cordial spirit that prevails in the Home—it seems to be a community of friendly folk, where each tries to help the others: the other is the hope of cure, which is heartening the sufferers and making them all the more eager to follow out their treatment. In the few pages that follow, the Matron and the Chaplain and the Doctor shall speak for themselves; to us who read there are undoubted signs of God's presence and blessing. We commend the work again to our supporters; and offer warmest thanks to all for their help in the past.

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#### Matron's Report.

The time for me to write my annual report has come round again; and it would be difficult to believe that time has gone so fast, but the Calendar says so.

At the end of a year we ask ourselves, what has the year brought us, inwardly and outwardly? Certainly much to be thankful for, both to God and to mankind. The health of the Sisters has been good throughout the year, and for this we are thankful. There has been a change in the Nursing Staff; Sister Bertha, who is known to you, both by her long residence here and by her writings, has returned home; and Sister Margarethe, who had already served here and had had to go home owing to illness, has returned. To our great joy Sister Margarethe keeps quite well and is able to carry on her work with much happiness. She is now very diligently learning Arabic, which is so necessary in our work. Any one who tries to learn Arabic knows what a task it is. And yet when we think of our work, the learning is a pleasure.

We have been able to carry out a good many repairs, and to make an improvement in the sanitary arrangements for the patients. How splendid it was to be almost free from mosquitoes, and free from the smell that an East wind always used to bring into the house. How often have I looked forward with joy to a real clean-up! We would have liked to do it sooner, but the shortage of water in Jerusalem made it impossible. Now we have the great improvement of running water of our own. Water is not cheap; but at least we can get it! How thankful we all were of that,



when our cisterns failed us last summer. There was too little rain last winter, and then there came an early hot spell, such as we have never known in April. The consequence of this heat was that the olive crop was poor, because the buds were all dried up; the wheat also was poor. But since the change of Government we have more communication with the outside world, and we get a good deal more flour from abroad. Living has become much dearer, a thing we do not greet with joy. This year we have also had the earthquake damage of the previous year to repair; only the most necessary damages had been made good and that was plenty; this year we completed the work. Also we have been able to renovate our prayer hall, and we are delighted with the look of the whole house.

This year we have also been able to get our much loved and much prized Aiouni Oil, and we have been able to observe how much good it does. It is a pleasure to see how quickly the sign, which I give punctually at six o'clock every morning, meets with a response, and how quickly they all come even on the cold mornings. They believe the taking of this oil to be very important. Our general health conditions are good; we have not been able to discharge anybody this year, but we hope that Kasim will soon be fit to go.

Also Pastor Kurban's work has been really encouraging, but he will write about that himself. The patients came to the daily prayers and we can notice here and there that God is at work. It is one of my greatest pleasures at Christmas to gather with them to read the Christmas story and to sing an Arabic hymn. As little as two years ago such a thing was unthinkable; then if any of them came into the Prayer Hall, they were immediately taunted by the others with wanting to become a Christian. We have had to experience that where God is at work, the enemy is at work also, he sows tares among them. The air was heavy and a thunderstorm came, but we can say only to purify the air. They are always ashamed after these troubles and have tried to put things right again.

In the summer we had the pleasure of visits from a number of missionaries, who were in need of rest and holiday. Most of them came from the Sudan, where they were working among Mohammedans, and we were able to exchange experiences with them.

Now I come to the occupants of the beds.

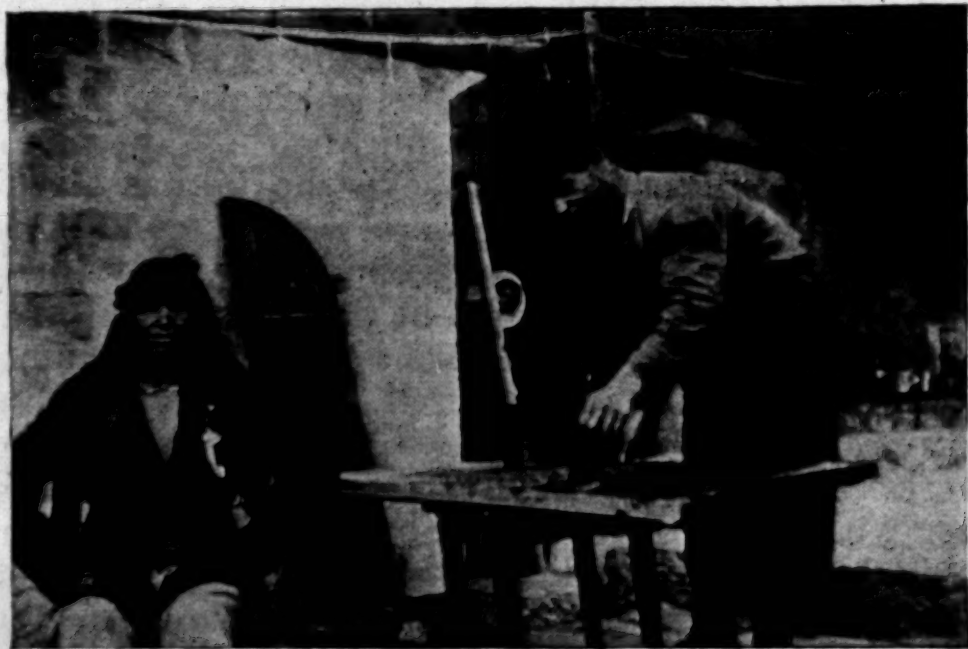
*Harrogate.*—Fatmeh has improved much in health, and is very jolly. She is really a very happy little girl, full of healthy fun. She tells us so prettily her experiences; how she sat with her father and he taught her to pray. We feel truly that there is really an inward seeking there, and God will work in His own way with her. She is growing fast,



and, as I have already said, her health is much better. And especially with so young a plant, I would ask our friends to help us with their prayers, that she may be shielded, for the dangers are great and particularly at her age.

*Southport I.*—Ephraim Cohen, what shall I say about him? He is a man who attracts very little attention, never makes any complaints and is always friendly and nice towards the other patients and ourselves. In his health there is not much change; for a long time he felt very miserable and had to stop taking the Aiouni, because it upset him. Now he has begun to take it again.

*Southport II.*—Ibrahim el Ali; family circumstances are his trouble; he finds it hard to remain here, while he is so



HARAND PAINTING THE SHUTTERS.

much needed at home. But he does not want to go home without leave from the doctor, and this he cannot have, because he is not cured, so he is constantly undecided and troubled. There is not much alteration in his health, and, if he had not got ulcerations on his feet, we could say that he was getting on well, but these remain unchanged. It is harder for him to be separated from his family and feeling moderately well, than it would be if he were really seriously ill. Many find the isolation a real cross to bear.

*Mayfield.*—Abd el Lâtief. I have often been quietly pleased with this young man. There is so evident an alteration in him, which he perhaps hardly knows, but which we notice in his daily walk. He was a real fanatic, and that has given place to a natural friendliness. I have often seen him sitting, listening to what Mohammed el Arabi was reading from the Bible. He has never said anything about it, but



God has been working in him, perhaps unknown to himself. From the health point of view, there is little to say ; he has a bad toe and often gets very feverish from it.

*Bethany.*—Mohammed el Arabi : he has become a tall young man and has been getting much better since taking the Aiouni again. He is himself very thankful for this. He is a good fellow and cannot bear it if we are not pleased with him ; if anything of this sort arises, he tries at once to put things right. This shows his good character. I have already told how he often reads aloud out of the Bible, although he is a Mohammedan, and he finds pleasure in this. I have often found him reading in the evening and he has repeatedly said to me what beautiful words they were ; and now, all unconsciously, he has been helping Abd el Latief. How much God has worked in his heart, He alone can tell, but our joy is great, whenever we see signs of His working in the heart.

*Peace of God.*—Hassan has had to go through a real time of suffering ; he is indeed a poor Lazarus with his crippled limbs. He had a very bad arm and it was not easy to get him right ; he had such a craving for morphia that we had a constant struggle with him ; then he simply screamed, so that the others in the room got no rest. I said to him once, " Now you must try to bear your pain ; you have borne it so well before and now you don't seem able," and when my talking did not help, I said to him, " Hassan, if you cannot pull yourself together, I shall have to put you in a room by yourself." We waited to see what would happen : it was 10.30 at night and he was still making a noise. Then I did what I said, Harand helped me to put him into a room to himself. I was half afraid that he would resist, but behold he went quite quietly. We made him as comfortable as we could, his pains got better and he went off to sleep. He remained one day in solitude and then asked to come back to his old place. We did this very willingly and he was quite reasonable. I was glad that our experiment had turned out so well ; he knew that we meant well by him, but his native stubbornness was the trouble. The Word of God is working in him, but he does not grasp it with his understanding, but God will find a way to his heart, and He knows why he has so much to suffer. At Christmas he had a Bible for a present ; he did not let us see whether he was pleased, or whether it seemed hardly the thing for him as a Mohammedan to allow himself to be given a Bible.

*Leamington.*—Mahmud Saade ; we have had a strange time with him. I have had a little hut put up in the courtyard and have kept a few hens. in order to use up the leavings



of the patients' food. They got out into the east side of the garden through a hole in the wall. I put Mahmud to look after the hens ; he said at first that it was not men's work, but afterwards he got quite to like the creatures. He was constantly calling to them and they took notice of him ; it sounded so comical from him. At first he brought the eggs which were laid quite faithfully. There were not very many, but then they stopped altogether for quite a long time and that struck us as rather strange. Sister Ida took over the care of the hens and got an egg on the very first day.



SISTERS AND PATIENTS SORTING OLIVES.

Certainly they did not lay every day at that time, but they soon began to lay quite well. Mahmud had been not able to resist the temptation and so we had to take this little bit of work away from him. We have had other similar experiences with him. One time a watch belonging to one of the patients disappeared and it was Mahmud who had taken it. The watch was soon restored and he said it was for a joke, but who can tell ? Very soon it happened again that a patient's watch had disappeared and naturally our thoughts turned to Mahmud. It was for us a real subject of prayer and the watch was found in the bed again. We could not see clearly, yet we could hardly think other than that this



is his besetting weakness, but we must pray that he may be freed from it. It is something very beautiful that we can also make known the needs of our patients.

*Clifton.*—Isa : I am sorry to say that he is not yet any better, although he is again taking the Aiouni. His early improvement was not maintained and that is a great grief. At one time he helped very diligently at the painting of the window shutters, but for a long time he has not been able to do this. We can best observe by this how badly his private business has gone, in which he took an exceptionally keen interest, because it was bringing him in some money. His plans, which he had, have all turned to water. God will know why He has laid so heavy a hand on him ; may it turn out to be a blessing.

*Come Unto Me.*—Helue el Diwanijeh is still in bed with her bad foot. Her pains are variable, and it almost looks sometimes as though she will lose one or two of the bones of her foot ; that would mean a great crippling of her foot. She tried for a few days to get up, because she was feeling a little better, but the pains at once got so much worse that she had to stay in bed again. So she only got up for Christmas, although she is blind and cannot enjoy the sight of the Christmas tree. How sad it is that this poor woman cannot understand the right meaning of Christmas, because she is a Mohammedan. How necessary it is to bring each one of them to God in prayer.

*Two Friends at Taunton.*—Abed : I would like to repeat about him what I wrote in July. It is a joy to us to see how well he is getting on and how willing he always is to help. I would like to give you an example of this. Sister Margarethe is learning Arabic with Hassan, and when Hassan one day had so much pain in his arm that he could not get to the prayer hall, where they always had their lesson, she said to him, "You will not be able to come to-day!" "Oh!" said he, "Abed will carry me across," and sure enough something came pushing through the door, "Abed carrying Hassan." Both are about the same size and stunted in their growth owing to their illness. Such pictures make an impression on us for all our life. I must here mention something that does not really belong to this report, but which comes into my mind at a time like this. Some years ago we had two patients named Chalil and Assad ; the first of these crawled about on his knees and the latter was blind and confined to his bed. One day Assad wanted a drink, and there was no one in the room but Chalil, so he crawled across to his bed, and was just able to reach high enough to put the cup to his mouth, and at that moment I came in. It was a picture, which is fresh in my mind even after twenty years.



*Blackheath and Lee I.*—Kasim: he is still here at the beginning of 1929. While, however, I am writing this, an uncle has come, who wants to take him to his home, but the doctor will at least make an examination first, because the last examination by the nose specialist was not quite satisfactory. Kasim and his uncle were talking with me, and afterwards the uncle drew me on one side and told me that Kasim's father was very ill, but he did not want to tell the son, although probably his father would never get out of bed again. I asked him, "Is he dead already," he said "No," but to-day the doctor told me that Kasim's father was dead and that the uncle had told him so. This evening I spoke to them both again, and told them we would be quite glad to let Kasim go home for a few weeks; he declined, however, because he was afraid it would grieve his father for him to come away again. I think so much of my father, he said. This cut me to the heart. Kasim said, "My father is not well; he said so in his last letter." "And what does your uncle say about it?" "He says he is getting on very well." Isn't it dreadful to go behind each other's backs like this. Is Kasim unsuspecting, or does he understand? I know not, but I almost believe he does not know the truth.

*Blackheath and Lee II.*—Hanun is still alive and more than once we have thought he was coming to his end, but each time he gets a little better again. He has just had a great pleasure at Christmas; I had ordered a trolley from the carpenter, meaning it for the seriously ill ones. I got it as a Christmas present. Sister Ida had Hanun brought out on it, and he was as pleased as a child about it. A little more and he would have kissed all our hands. "You could not do more for me than you have done," he said, and yet sometimes he talks in just the opposite way and says: "Throw me out and let me die, and don't let me be a burden to you any more, Sister Ida." Hanun needs to be understood; he often means the opposite to what he says. In any case, he often sings Sister Ida's praises to me.

*In Memory of Henry Johnson.*—Harand: it has been a blow to him that the nose specialist has found the bacilli in him again. We have seen no signs of leprosy about him at all. He has been having some trouble with his eyes, but the doctor says that that will get quite well again. We find him a very nice boy, and he enjoys the absolute confidence of the other patients. If we show any doubt about anything that they say, they at once say, "You can ask Harand."

*North-West London.*—Muhammed el Samui: he goes on much as before in both health and character. He gives no trouble, but, on the other hand, it seems to me that one has not the same mutual confidence with him as with the others.



For a long time it was the same with his brother, Abd el Latief. For a long time he had a bad toe, so that he was not able to join in the outdoor work, but he is better again now.

*Christ Church, Westbourne, Bournemouth.*—Dahudieje is getting on very well. Her mother often comes to see her and is overjoyed that her daughter is doing so well, yet she will have a long time of waiting before Dahudieje is cured. She also has the trouble about her son. Dahudieje was always asking me whether I could not let him have some Aiouni, but I could not do this until I knew that we were going to get some, as I was besieged for it on all sides. I ordered some for him, but the time of waiting has been a long one. I hear, however, that it is in the post. It was a great joy to her at Christmas that I was able to say, "What I have ordered for your brother is on the way." How often she has stood shyly there and when I have asked her what was in her mind, she has always said, "The medicine for my brother."

*St. John's Church, Boscombe.*—Joseph: we have had varying times with him. At one time he was discontented with everything; we could not find any cause for it, but there it was; but now for a long time again he has been ever such a nice patient, always friendly and quite like himself. In health he is doing well, and he has muscular strength that one might envy him. It is a pleasure to see him scrubbing; it is usually only a game, and yet it becomes real work when Joseph takes the scrubbing brush in his hand; he is a real help in the wash-house. He is always one of the first to come to prayers. He belongs to the very poor, yet he is a heavy smoker; he often complains that he hasn't any money for cigarettes. When I pointed out to him that smoking does not belong to his daily bread, I found myself preaching to deaf ears; now he seems to have seen it himself and has given it up.

*Young Women's Missionary Society, Bethlehem, Pa.*—Sheikh Abdallah: he is getting on well and he is already going about with the thought that he will soon be able to go home. Two brothers of his came here and asked me to speak to them for a minute. What did they want? They wanted me to say when Abdallah would be cured. With this I was naturally puzzled. Then the next question; when would the medicine, the oil, which I had ordered, be there? Now, if I had only been an Arab, then I might have had an answer at hand, which they would have been pleased to hear. All I could say was that the medicine was ordered and I hoped they would pay the cost of it when it came. They wanted to give me the money there and then, but I would not take



it, for behind it was the thought that I would let their brother go home before he was fit. I said to them, "We must be thankful that it is going so well with him." Now followed a long speech of thanks, such as only an Oriental can make. Another time we sent Abdallah out to work in the open air. This went against the grain with him; he could not work, never had worked. I let a few days pass and then spoke to him again, and pointed out to him what a bad example his refusal and idleness was to the others. He was quite peacefully convinced and now he comes to work. It is certainly not the amount of work that he does, for that is practically nothing, but it is good for his self-will.

*Burton-on-Trent Auxiliary.*—Hassan Abu Hamra : He is our youngest boy, a nice little fellow, whose childhood is just beginning. The sisters are everything to him; that we can see in his going about, he likes to be in our company. He is willing to help wherever and whenever we tell him, but he forgets nine times out of ten what he has been told to do. For instance, he has to hang up his bandages every time, and every week he has to be told again. We give him a talking to about forgetfulness, and tell him some day we shall forget his supper, but he stands there with such a delightful childish face, that it is difficult to keep serious. We could wish that he will remain a child for a long time yet. How delightful he was at Christmas, and how he jumped for joy, because his head cloth was prettier than the others. Among his presents was a little toy pistol, which, however, went off with a loud bang, and it was a great delight to him to let it off suddenly, when we were not expecting it.

*To the King's Daughters, Bethlehem, Pa.*—Kamil Mahmud : This patient gave us all sorts of nuts to crack, until at last there was nothing for it but to send him and another away. This quickly brought them to their senses; then they found out how well off they were here. Taking them back again did not go so quickly as they had expected, and it was really hard to withstand their entreaties. Kamil has now been readmitted and so far has behaved very well, better than ever before. What pleases us is to see that their stay here does the patients good, not only outwardly, but above all inwardly.

Here I bring my report to a close for this time, and thank all our friends for the share they are taking in our work. I mean by both gifts and prayers; without such help we could not carry on our work. We step forward into the new year heartened and encouraged, for we need not walk alone. The Lord Himself goes with us and we count upon Him and would learn to depend upon Him more and more. To Him once more we commend all our patients, body and soul.



### Doctor's Report.

In the following I submit a short report of our medical work in the Leper Home, Jerusalem, in the year 1928 :

	Male	Female
On the 31st December, 1927, we had 31 patients	22	9
During 1928—		
We accepted 2 patients .. .. .	2	—
1 patient left .. .. .	—	1
1 patient died .. .. .	—	1
On the 31st December, 1928, there were		
31 patients .. .. .	24	7
Of this number there are 26 Mohammedans ..	19	7
3 Jews .. .. .	3	—
2 Christians ..	2	—

Classified according to the form of the disease, there are

- 15 with nodular leprosy
- 7 with nervous leprosy
- 7 with mixed form and
- 2 are non-lepers.

The patient who died was *Hadba* (a Mohammedan woman) who had been for many years sick and an inmate of the home. She did not receive any treatment, as she was very old and the disease too advanced.

Besides the two lepers, reported on the above list as having been accepted in the year 1928, there are 5 others who were inmates in the beginning of 1928, but had left the house and were later on re-accepted. They are not mentioned in the list as "left" or as "accepted."

It is a pity that up to now there are no regulations to force the lepers to enter the Home. I know that the system of the forced segregation of the lepers is no more so rigidly advocated and followed as in former days, but for conditions in Palestine it is doubtless the best way of getting rid of leprosy. I believe that no clinical treatment will be of real and lasting results, as the lepers will never take the trouble to report on the appointed days for taking regularly the prescribed treatment. They do not understand the necessity of an energetic, continuous and prolonged treatment.

#### *Ridding Palestine from Leprosy.*

I beg to communicate the following part of my "Notes on Leprosy in Palestine," sent on the request of the British Empire Leprosy Relief Association (on the first of November, 1928) to the Secretary of the Society. Most of the items were already communicated to the Governor of Jerusalem on the 27th January, 1924. This was done in response to his



instructions of the 23rd January, 1924. In an interview on the 16th July, 1923, with the Director of Health we discussed these questions and I submitted to the Committee in London on the 21st July, 1923, the résumé of the same. The part referred to is :



THE MATRON AND A PATIENT.

“Due to the following two facts : (1) that leprosy is decreasing, and (2) that the microbes are attenuated, I think that a compulsory isolation and complete segregation of all lepers will rid Palestine of this disease in about 40–50 years. The fundamental requirements are :

a.—To send every leper to the Leper Home.



- b.—To forbid any one to leave the Home until he is 'paroled.'
- c.—To investigate the members of every leper family at least once in every three months, for latent or hidden cases, and to send such patients directly to the Home.

Isolation will not be difficult, as 99 per cent of all patients belong to the poor and uneducated class."

#### *Results of Treatment.*

In the past year I did not have any new cure. The two cases—*Hervont* living in the Home and *Yaqub* from a village near Jerusalem—who are regarded as cured, have continued the energetic treatment. *Yaqub* comes more or less regularly once every week to the Home to take his injections. Beside this outside patient, a woman (*Hasnah Saleh*), who had to leave the Home for domestic reasons, comes also once a week for treatment.

I am happy to confirm the fact already stated that the patients are improving so decidedly that a non-specialist would not easily diagnose leprosy in most of the cases who are under treatment.

Some patients who were admitted in a most desperate condition have improved so markedly that I hope they will in time be dismissed as "comparatively cured." The case of *Yusif Abdallah* who came in a most pitiful condition is illustrative of this. His face was disfigured from a great many nodules; his hands and legs were swollen from the nodular inflammation; mouth, lips and throat were full of ulcerations. He breathed heavily, so much so that he seemed on the point of suffocation. He was unable to take any solid food. These symptoms have completely disappeared; the nodules are absorbed, the ulcers have healed, his breathing is normal. He is able to open his mouth normally and to eat ordinary food. He is really enjoying his life at present.

Nevertheless our experience has led us to the following new standpoint, which has as yet never been stressed by leprologists sufficiently:

1. A negative result of nose and throat tests for years may not yet prove the non-existence of the leprosy bacilli in these organs.

As it is at times—especially among the lepers who are "negative" to tests—very difficult for non-specialists to find traces of old standing leprosy, etc., I have asked Dr. Salzberger, the specialist for ear, nose and throat diseases in the German Hospital to take the material, and in 27 per cent. of the "negative lepers" who have been negative for years, bacilli were detected again, although they have been all this time under continuous and intensive treatment.



These unexpected findings have led me to emphasize in my paper about "Leprosy in Palestine," which was read in the International Congress for Tropical Diseases and Hygiene in Cairo, the following request :

"The material for the microscopic examination originating from nose and throat, etc., should be taken by a specialist, or at least by a well-trained leprologist, as he would be able to detect more surely the characteristic signs. The examination of material taken haphazard often leads to erroneous conclusions."

*Abd el-Mu'ti* who has been for some time in the Leper Home has continued to take treatment conscientiously, even after leaving the Home. The mucous membranes of the upper air-passages have remained negative and the blood clean. His general condition is excellent.

The experience of last year's work has confirmed our old standpoint that we are not justified, in our present state of knowledge, in pronouncing a patient cured until all symptoms have disappeared and he remains "negative" for three years consecutively. I do not think that we are right in shortening this period of observation, for

1. Many lepers who were under intensive treatment, and who were improving decidedly, relapsed.
2. It is in the nature of the disease to show shorter or longer periods of inactivity without developing any new symptoms.
3. The probability exists that although the symptoms and the bacilli disappear from the external surface and the upper air passages yet the inner organs may still harbour the pathogenic germ. And should the system of such a "negative leper" become weak and his resistance lowered, the dormant bacilli may arise again to new activity.

#### *Treatment.*

The treatment was carried on as energetically as possible. Repeated observations have confirmed the wisdom of our old practice of toning up and strengthening the general system. I have seen again and again that such treatment ensures the action of the specific medication. And even patients who reacted badly at first to the specific drugs, tolerated the same excellently after their general resistance had been raised through tonic treatment.

The special treatment consisted in E.C.C.O., which was given as before. The patients tolerated the same excellently. No bad results were observed, although very often 6.ccm. are given at a dose. The drug is injected twice a week.

Aiouni was administered by the mouth as soon as we received the same. The observation, communicated in my



last report about the advance of the disease after stopping the administration of the Aiouni, was confirmed by the state of the patients in this year. I cannot explain the cause of this, as the patients, although not taking Aiouni, were all the time under a very energetic treatment of the ethyl esters. They improved slowly again after the re-administration of Aiouni.

Alepol, a new preparation discovered and advocated by Sir L. Rogers, was given in the last two months. The dose will be gradually increased to reach the dose advocated by Sir L. Rogers. The drug has been well tolerated up to now. I am unable yet to give any personal opinion about the action of this medication, as my experience with it is still too short.

#### *Scientific Work.*

More scientific work has been done in 1928 than ever before. Beside the regular and repeated examinations of the upper air-passages for the leprosy organisms a great deal of research work was done.

At the International Congress for Tropical Diseases and Hygiene, I read a paper on "Leprosy in Palestine," describing the scientific work done in our Leper Home. Another paper was sent for publication in the scientific magazine of the American University in Beirut. The scientific work done in the past year has yet to be classified, arranged and critically examined before it can be published.

X-Ray pictures were taken in several cases. We had some very interesting findings, which I hope will be described in this year.

The microscopic, bacteriological, serological and histological examinations were done partly in the laboratory of the Public Health Department and partly in the laboratories of the Hadassa. We owe our deepest thanks to the directors of these institutions.

#### *Visitors.*

At the time of the International Congress, many distinguished and renowned persons visited our Home. I may mention Professors Nocht, Mayer, Fülleborn, Muhlens, Giemsa, Olp, Uhlenhut, besides others.

Many visitors have asked me to accompany them to the Leper Home. We had also the pleasure of welcoming several members of the Moravian Church of America. Other visitors went direct to the Home and were shown round by the Matron.

#### *Diversa.*

The Matron has reported everything about the internal conditions of our institution.



Our old idea of giving the patients some work is being attained more and more. They have become accustomed to working some hours daily in the garden under the supervision of the Matron or one of the other sisters.

Our relations with the Palestine Health Department, as well as to the private institutions and the Medical Corps, have been all the time very cordial.

The public interest in our work and our Home is increasing. This is partly due to the great improvements which are being attained and partly to the world movement in combating this disease.

I have during this year been in touch with a great many European and American leprologists and institutions. Their requests and wishes were fulfilled as far as possible, and in



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return they have been in many ways of great help to me in advising new methods.

The I. G. Farbonindustrie Aktiengesellschaft have been exceedingly kind in supplying us gratis with their gold preparations; Antimesan, Omnadin, Antileprol, were also presented by them. The British Empire Leprosy Relief Association have promised and sent us Alepol. Messrs. Schering have also sent the gold preparation made in their laboratories.

Hoping that our work will continue to progress and that we will be blessed in helping our poor patients.

(Signed) DR. CANAAN.



### The Chaplain's Report.

As regards my visits to the Leper Home, it gives me great pleasure to report that most of them were quite interesting, and our mutual relations most friendly. The great Moslem irritation in and about Jerusalem had no effect upon our patients. Once they asked me to tell them something about the World Missionary Conference meeting on the Mount of Olives, which was causing all this Moslem consternation. I stated to them the reality of the case, and told them that the newspapers were exaggerating matters. "But whatever may take place outside this Home, you and I will remain faithful friends." "Most certainly," they all answered with one voice. On the 19th of January, 1928, we met for a Bible Reading in the big room where we hold our services on Sundays. They were very pleased to hear me play the organ for them. After the study of a scripture portion they asked me to sing something for them, which I willingly did. One day Sheik Adballah said, "It seems to me there is no difference between your religion and ours, except that you say that Jesus is God's Son." I said, "The Koran speaks of God having face and hands: what do you mean by that? 'the hand of God?'"

He answered, "It means here the power of God." I said, "And we say that Jesus is the Son of God; but the word 'son' is not to be understood in a worldly sense as all Moslems think we do. In Arabic we call a word the daughter of the lips. Have lips children? No, but a word is called such because it comes out of or proceeds from the lips; in this sense we say that Christ proceeds from God Himself, and therefore He can be called the Son of God, the expression of God's Eternal Love."

Abdallah kept quiet.

The Moslems believe that as the Koran came down from heaven on Mohammed, so came the Bible on Moses; and when I read for them a portion of the latter, for example the story of Joseph, they find themselves confused, for both books are the Word of God, and yet there is a great difference between the two accounts!

I also am in an awkward position, for I dare not tell them outright, straight in the face, "Your book is wrong," for that would infuriate them and hurt the work. I thank God, however, Who always gives me the right word at the right time; and in this way I remained a most intimate friend with them.

The rain this year was very late in falling. I said to the patients, "Let us pray God for the rain, as the prophet Elijah did." I prayed fervently, and they all said, "Amen." During the night it rained a little; and on the next day they said, "Pastor, God heard your prayer."



Once they were punished by the Doctor and Matron for quarrelling with one another. When I came to them they said after the lesson, "Sir, as God heard your prayer for the rain, please pray that God may soften the heart of the Matron, that she may forgive us and give us the medicine." I did pray just as they said. After the meeting I told the Matron what the patients had asked of me. She smiled and forgave them; but they believed that God had answered my prayer again.

When a Moslem prays, he does so because Mohammed told him to do so; he does not wait for an answer.

In one of the meetings I said to them that I had read that Mohammed had said in one of his holy sayings that Abraham was circumcised in a village near Damascus when he was eighty years old. Sheik Abdallah and Kasim answered: "This tradition is right, Sir."

I said, "Let us see what the Bible has to say about it; for you believe that it is the Word of God." I opened Genesis and read, "And Abraham was ninety-nine years old when he was circumcised."

To get out of the difficulty Kasim said, "The tradition came later than the Bible, and therefore has abrogated it."

I kept quiet, but at the next meeting I said, "Kasim, I have found another of Mohammed's sayings which says, 'My words do not abrogate God's words; on the contrary God's words abrogate mine.'"

He smiled and said, "You are right, Sir," and kept quiet.

In spite of all these hints they have shown me great respect and love all the year through.

We had a nice Christmas celebration on the 23rd December last. Nearly all the members of the German Church were there. Our Arab choir sang three times. Then came my Arabic address: "Fear not, for a Saviour is born unto you." The patients listened very eagerly. I explained why man was afraid, and must be afraid, to meet his Creator and Judge. But this righteous God sent His Son to reconcile us with Himself, and drive away this fear by making us Sons of God; and that through this loving Saviour we can come to God as children to their Father.

Dear Brothers and Sisters in Christ, will you and your church support us and our work in this Home with your prayers. With hearty and brotherly greetings from the holy city, I have the great pleasure to be your brother in the Lord,

F. KURBAN (Jerusalem).



## EAST CENTRAL AFRICA.

### Report of Unyamwezi for the Year 1928.

In reviewing this last year by reading over the diaries and the reports of the three occupied stations, one cannot fail to observe that it has been a year again presenting valuable opportunities to us, and that the few missionaries at work in this large field have made heroic efforts to seize as many of these opportunities as they possibly could. They met with encouraging experiences and with disappointments. It may be maintained that such experiences are nearly always found in missionary reports. That is quite true. There can be no doubt, however, that the missionaries would have been spared some of the disappointing experiences, had the field been adequately staffed. There was a visible and healthy growth the first years after the work was recommenced in 1922. Hundreds of converts were added to the flocks at all stations in the confident belief that reinforcements would be forthcoming in due time to assist in making adequate provision for these increased flocks. Our hopes in that respect were not realized. We are now confronted with the serious problem how to provide spiritually for these hundreds of baptized who have come from heathenism, who are still surrounded by it, and on whom it has not entirely lost its influence. Although the possibility of adding to the flocks still exists as during the first years, there are signs within the congregations which warn us that we have reached the climax of our strength, and that we thus have arrived at the point where it is unwise to add more to their number, at least at the unoccupied stations, until we are certain that they will receive the care they need. A survey of the work at the various stations will illustrate to some extent our present situation.

**Urambo.** The opening sentence in the report of 1927 about Urambo reads: "Urambo has given us much trouble during the year." This statement holds good also with respect to 1928; and there seems to be but little hope for any change for the better, as long as the chieftainess maintains her present attitude towards the Mission. The spiritual life of the Christians was not always as it might have been. This is not to be wondered at, if we consider that there has been no missionary resident at Urambo since 1916. It has been repeatedly pointed out in our reports that these young Christian communities cannot be left in charge of our insufficiently trained native teachers and evangelists, who themselves are only beginners in the imitation of Christ. They are easily overcome by fleshly lusts, and the superstitious fears of heathenism have not



entirely let go their hold even on them. Things would have been different had there been a missionary resident at Urambo. We have had none to spare, however, as even the three occupied stations are insufficiently manned. The two remaining out-stations had to be closed. There are still teachers at the main station. How long we shall be able to keep this last position there cannot exactly be foretold. But we are afraid we shall not be able to keep it very long, unless we receive assistance in the near future.

Twice we were privileged to hold baptismal services at our Tabora mission station, viz., in August and in December, on which occasions fifty-two adults and twenty-two infants were baptized. Holy Communion was celebrated once by us and twice by C.M.S. missionaries. On Easter Sunday the Rev. R. Banks, B.A., C.M.S. missionary in Ugogo, christened at our request five infants of parents belonging to our Tabora congregation. C.M.S. missionaries who are working in Ugogo and Usagara near Dodoma and Kilosa, have for some time visited Tabora at certain intervals for the purpose of holding services and giving the sacraments to the Europeans who are members of the Church of England. On the occasion of those visits there were also held services for the natives in the Swaheli language. They have for a good many years contemplated taking up a work in this big town.

The work in Tabora differs in many respects from that at and around our country stations. The majority of the one hundred and forty-eight church members of our Tabora congregation are soldiers and their wives from Nyasaland; others have come from Rhodesia and from various parts of this territory; and a very few only are natives of Unyamwezi. Not one of them was born and brought up in Tabora itself. The greater majority had, before they joined our Tabora Church, been connected with other missionary societies, and are thus quite undenominational in their Christian upbringing.

This station with its four out-stations was visited once during the year by Rev. S. H. Ibsen. No adults were baptized this year. They were not quite ready for baptism, as they had been under instruction for a short period of nine months only. Seventeen infants of Christian parentage were christened; and Holy Communion was celebrated with one hundred and sixty partakers. Three days were devoted to the evangelists and teachers. There was also, as usual, a good deal of pastoral work to be done. A few domestic quarrels had to be heard; and trespassers of the Seventh Commandment, as well as men having shown polygamous tendencies had to be reprimanded and helped back into the right path.



One case of a Christian apparently having consented to inheriting his late father's wife (not his mother) according to the old heathen custom, had to be left unsettled as the man in question was absent from home at the time of Mr. Ibsen's visit. These are sad experiences; but if we remember that there are nearly four hundred baptized adults belonging to Kitunda and out-stations, and if we further consider that there is no missionary resident at Kitunda, such deplorable occurrences, as far as they have come to light, are comparatively few. It would, however, be a serious mistake, if we would conclude from this appearance that Kitunda may safely be left to the care of our native helpers. They themselves would object most emphatically to such a suggestion, as they know that they are beginners themselves, that they need the missionary to encourage and strengthen them, and that they are not masters of the situation. One of these helpers wrote to me shortly after our arrival from furlough: "We have received your letter with your greetings to us. But is it really true that you have come back without bringing with you a missionary for Kitunda?" Another one of them wrote the following remarkable words: "I feel cold. I do not know whether the others recognize so much of the evil among us as I do. Pray for us that we may come back to the path of Jesus and serve Him alone." These two statements illustrate sufficiently that they long for a missionary, and that they need him.

**Ipole.** It is reported by the Rev. S. H. Ibsen, who is in charge of Ipole, that the year 1928 has been rather different from the previous five years, in so far as there was no missionary in residence from April until October. Miss Larsen went on furlough early in April; and Mr. Ibsen with his wife and family moved to Sikonge. During the months of their stay at Sikonge, Ipole was served from Sikonge until their return in October. But also in another respect this last year was different. There were no adult baptisms as in previous years. It was a quiet year in which not many remarkable things happened. The work in the various places was carried on in the usual way; and the helpers have, as far as man is able to judge, been faithful in the work entrusted to them. Now and again the missionaries were reminded of their being like little children who have not yet "put away childish things."

The congregations have not grown in number; but it is hoped that at least some of the members have grown in the knowledge and grace of the Lord.

The missionaries were brought into a closer contact with the people of three new places in the course of the year. Ipole has now ten out-stations.



**Sikonge.** The quarterly reports and the diary of this station tell us that the year under review has in many respects been a trying year. On the other hand there was no want of encouraging experiences.

There were disappointments with some of the teachers to be recorded. Three of them, who had been teachers in pre-war time and during the vacancy caused by the war, and had got into a bad way, were picked up by the roadside and given a chance. For a time it seemed as if they were settling down and doing well; but unfortunately it did not last.

In September the Sikonge congregation passed through a trying time, in so far as it lost three young members within a fortnight. If we remember that our Church members have come directly from heathenism and are still surrounded by it, we are not surprised at learning that many believed those deaths to be due to witchcraft.

Two baptismal services were held, one at Sikonge and one at the out-station of Mivono. Over sixty souls, adults and children were added to the flock.

One new out-station was started in Kisanga to the north-east of Sikonge. The out-station of Morogoro to the north of Sikonge had to be closed, because the people moved back to Uganda from where they had been removed a few years ago on account of the sleeping sickness. They are now being served with the Gospel from Ipole. Sikonge had at the close of the year six out-stations.

**Usoke.** In February the Rev. E. N. Pedersen moved from Sikonge to Usoke to take charge of the station and the industrial school as well for the time our industrial missionary, Mr. Nielsen, is on furlough. Usoke was visited twice by Rev. S. H. Ibsen, and once by the undersigned, on which occasions baptismal services were held and Holy Communion celebrated. There were added about thirty persons to the flock during the year. It is stated that, compared with previous reports, it has been a comparatively quiet year, though there were some disappointments to be recorded. The services were fairly well attended the whole year round.

The work at the three out-stations was carried on without interruptions. The attendances at these places are not very numerous; but Mr. Pedersen reports that the helpers give the impression of doing their work in the right Christian spirit.

In the dispensary a ticket system was introduced, which, according to Miss Jensen's statement, has proved a great success. People suffering from sleeping sickness were treated, and many others, as the statistics show. From September regular treatments of leprosy were started. There are now thirty names of lepers on the list. A dispensary boy received



a two months training at the Sikonge hospital. He is doing good work, and is a great help to Miss Jensen.

STATISTICS—USOKE DISPENSARY.

Out-patients .. .. .	3,403
Attendances .. .. .	18,569
New sleeping sickness cases .. ..	50
Old sleeping sickness cases .. ..	20
Intramuscular injections .. .. .	2,496
Intravenous injections .. .. .	822
Subcutaneous injections .. .. .	320
Receipts from patients .. .. .	..Shs. 662-00

*Industrial School at Usoke.* It was already mentioned under Usoke that Rev. E. N. Pedersen has taken over the supervision of the industrial school for the time Mr. Nielsen is on furlough. He reports that the apprentices have progressed satisfactorily and that two new apprentices were admitted in October. Orders for school furniture and other furniture were received from Government officials and from other Europeans. These orders could all be carried out and gave satisfaction to the receivers.

In July the school was inspected by the Superintendent of Education for the Tabora Province.

About 1,800 feet of timber were felled, and 364 planks were brought in from the sawpits to maintain our supply of wood.

Apart from the daily practical training in the workshop the boys received instruction in elementary subjects four times a week, *viz.*, reading and writing in Kiswaheli, arithmetic and drawing to which simple geometry was added.

*Medical Work at Sikonge.* Five years have passed since Dr. and Mrs. Keevill commenced their medical work at this place. In reviewing these five years Dr. Keevill states in his report that it is interesting to observe how far ahead they have gone, and how the volume of work has increased. Yet, there are still many things at the hospital which leave much to be desired. In this connection special attention is drawn to the statistics which give us some notion of the work that has been done, as they also help us to form an idea of the increasing way in which the hospital serves the surrounding country.

A good deal of repairs had to be carried out. The writer desires to insert here by way of explanation that the building which in 1923 was converted into a hospital had been built for a dwelling-house and had served as such for a good many years. It is large, but rather old, with a thatched roof, small windows, mud floors, and a primitive sort of mud-on-bark ceiling. Mud floors are not very convenient in a hospital, nor are they hygienic. The building is really quite unsuitable for a hospital as the work has now developed.



A collection of small and well-built houses with iron roofs, wooden ceilings and cement floors would be the very thing needed, if we only had the money available for the purpose.

The staff of native assistants remain the same. There are three male assistants employed and two female assistants, the latter two in the mornings only. A boy who was trained by Dr. Keevill entered the Government service last year, and is reported as doing "extremely well."

Leprosy work is developing. Last year one leper only was under treatment, now there are thirty-eight on the register. The hospital has as yet no separate accommodation for lepers.

Sleeping sickness is not yet on the decline, as it appeared to be in the beginning of the year, in so far as there is a total of eighty-two cases this year against forty-nine of last year.

Surgical operations amounted to twice the number of last year. They are still comparatively few, not because they are not needed, but chiefly because of ignorance on the part of the sufferers and their relatives and friends.

Most of the in-patients are from distant places and have never heard the Gospel message before. Dr. Keevill counts it as one of his happiest moments, when he is trying in a simple way adapted to their comprehension to tell them about Jesus and His love.

Miss Schärf, of our Nyasa Mission, stayed two months at Sikonge and helped in the hospital in order to learn something of English methods. Her stay here was very much appreciated; and it forms a link between the workers of these two Fields.

<i>Statistics.</i>	1928.	1927.
New Out-patients .. ..	2,587	1,670
Attendances (out-patients) ..	29,812	22,497
In-patients .. ..	217	130
Deaths in hospital .. ..	15	12
New cases of sleeping sickness	82	49
Operations .. ..	38	18
Therapeutic injections—		
Intravenous .. ..	1,341	738
Intramuscular .. ..	1,490	252
Subcutaneous (leprosy) ..	673	27
Receipts from patients	Shs. 588/18	Shs. 440/76
In hospital, Dec. 31st	44	22

*Education.* There is not very much new to be said about this branch of missionary activity. As the Field is still without an educationalist who could devote his whole time and energy as well as apply his special training to the creation of an efficient staff of native teachers, we are struggling along at the best of our abilities by giving as much of our time to



the furtherance of our pupil teachers as our other missionary duties will permit.

We had at the close of the year nineteen village schools with six hundred and forty-eight children enrolled. The average attendance amounted to roughly 70 per cent., which may be regarded as fairly good, if we remember that attendance at school is not yet compulsory in this territory.

There was some discontent among the teachers, notably at Usoke, because they were not satisfied with the wages they receive. We have considered their complaint and have agreed to raise their wages within certain limits on condition that they pass an examination, and that they show more diligence and faithfulness and take a real interest in their work. Some of the Ugunda teachers wanted to leave their work. Their reason was, however, a more noble one than the one put forward by their colleagues in Usoke. They felt they were unable to acquire the knowledge needed for the examination of Degree II. teachers.

The Teachers' Training School, which was started in 1926 at Sikonge as a temporary arrangement in order to give a preparatory training to intelligent boys preferably of Christian parentage, enabling them to enter a teachers' training institution proper, is now in charge of Salomo Kalala. The first team of boys completed their course in August. Five of the best were sent to the training institution at Kongwa of the C.M.S., who have most kindly consented to train these boys for us. The school was reopened on October 1st, with twelve boys.

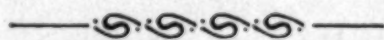
We have now reviewed, at least in a summary way, the various branches of our work in Unyamwezi. It remains perhaps that a few words be said about the spiritual life of our converts. The writer, having returned from furlough only towards the end of the year, does not feel competent to pass any judgment on this important subject, and wishes to quote a few sentences of what Mr. Ibsen says in his report of Ipole, about the spiritual state of the converts in Ugunda, which statement, as the writer feels convinced, holds good—by making due allowance for local circumstances—also as to the rest of Unyamwezi, in particular the three occupied stations. He writes: "As regards the spiritual life of our people one would rather not say too much. For a while it is difficult to say whether a young tree which has been transplanted into a new place is growing or not. During the past years big numbers of old and young people have been gathered into the Church, who are like young trees planted in a new soil. We have met with light and shade, encouragements and disappointments, all the year round. Sometimes it is easier to see the shady sides than the bright ones, probably because we expect too much, or because our eyes are too



dim to see the small fruits. The Lord, however, will judge rightly. But it is of importance to us to know the people entrusted to our care. How strong are still the fetters of immorality among them! In that respect we may talk of an inherited weakness. It is also most difficult for them to get rid of some other bad habits. Some are fighting against them, others are indifferent, and maintain a more or less passive attitude. Several have not yet really comprehended that Christianity means a serious fight against sin and the old manner of life." We need more time for pastoral work; but it is not always quite easy to find that time under present circumstances.

(Signed) N. H. GAARDE.

*Moravian Mission, Sikonge,  
5th February, 1929.*



## NYASA.

**I**N Nyasa we look back on a year of progress. The number of workers has increased, and we have gained friends and supporters in those around us.

The health conditions this year have not been so good. Our Superintendent, Br. Gemuseus, was laid aside for some time. The difficulties in building up the work again after the war, and the constant work of school-teaching in addition to his other duties, have proved a heavy burden. We hope that the coming of new workers in 1929 will make things easier.

The number of missionaries in this field is too small; a staff of three married couples and two single sisters is not enough to do all the work that should be done.

We think that especially to this Nyasa field the Saviour's words apply: "Pray ye therefore the Lord of the harvest that He may send forth labourers into the harvest."

A deal of outward work has been done on our stations during this year. In Utengule the house has been completed; in Mbozi Br. Scharf and Br. Giersch have both worked on the buildings. Br. Scharf is "missionary-carpenter" at Rungwe. But none of the stations have been brought up to their pre-war standard, excepting Isoko, where the Scottish Mission had already done much before handing over. We were very glad when our brethren found lime not far from Rungwe, so that the building work can now proceed more rapidly. In Hoch-Safwa we are hoping to have our title to land established, so that we may soon be building a station there. The visits of our missionaries to Hoch-Safwa have made



it clear to us that the Lord has given us an open door there. The people there, who are still backward, have shown a clear wish to hear and learn the Word of God. The chiefs are mostly favourable, though some have still to be persuaded. The schools in this field are full to overflowing, and we have not enough teachers for the grown-ups. It must be our prayer that God will give the native Christians wisdom and strength, and that He will build up the churches that have been gathered from among the heathen. Another district in which our work has extended during the past year is Inamwanga. This had remained in the hands of the Scottish Mission till last year, when they asked us to take it over. This will remain a westerly part of our field, and though worked from Mbozi, the care of it will rest for the most part on our native helpers and evangelists.

And this brings us to a part of our work that deserves special consideration: namely, the education of our native helpers. In addition to the meetings that the missionaries at the stations hold regularly with their helpers; and in addition to the longer or shorter courses that have been held during the past year; the most important educational agency for the native helpers is the central school at Rungwe, which is under the care of our Superintendent, Br. Gemuseus, and his native assistant, Lazarus by name. This school must supply us with teachers for our province, although it is not properly a teachers' seminary but a higher-standard school.

It must therefore be a special matter for prayer with us, that this school may be not only an educational centre, but may also provide the spiritual equipment so necessary for native evangelists. On the building-up of this central school our special attention must be focused, for the reason that this school—so far as man can see—is going to play an important part in the development of the whole mission work in Nyasa. There ever stands by us as missionary, helper, and evangelist the printed Word of God. The only book that our scholars have in their hand, besides the Bible, is the New Testament and the book of Bible Stories. It would be a help to us if one or two thousands more of these books could be sent to us. In 1928 the Old Testament Stories were printed in the Konde language, after thorough revision by Br. Gemuseus and native helpers. We must have other printings during the next few years, so that the hunger for reading matter in those who have learnt to read may be appeased.

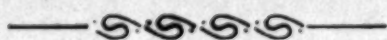
To give an insight into the spiritual condition of our congregations is not humanly possible. On looking around us we see lights and shadows, and those who have read the reports from this field from time to time will have realized how light and darkness are striving against one another.



We have had both encouragements and disappointments. The inner development of many of our older Christians and many of our older helpers in Mbozi and Utengule and other places has given us cause for anxiety and even distress ; but have we always understood them ? We can only commend them to God's working, and watch ourselves that we show them the way. In looking at this need we may well remember what one of our helpers in Utengule said to the missionary when they were talking together : " We often do not know how the garden is going to grow ; it looks very meagre, and God gives us more if we only trust."

But in addition to these whose development does not follow the ordinary track and about whom we are anxious, there are others whose happy and brave service puts us to shame. Ambokile, whom the Lord took to Himself towards the close of 1928 in Isoko, was a man whom He had Himself prepared for service in His own school, and to whom He might have said : " Thou hast been faithful over a few things ; I will make thee ruler over many things."

With thankfulness to God we can bear witness that not alone in Ambokile, but in others, in Mbozi, Kyimbila, Rungwe, Utengule, Inamwanga, Hoch Safwa, and in the Konde country, there are true fellow workers whose names we will not mention here but who are written in the Book of Life. We commend them in their work and in their service so full of temptations, to the prayers of all our supporters.



## SOUTH AFRICA, WEST.

**A**N interesting event during the year was the consecration of the Superintendent, Br. R. Marx, as Bishop. For this purpose he travelled to Herrnhut, where he was consecrated by his brother, Br. Th. Marx. The congregations in South Africa, West, as a mark of their joy at having a Bishop of their own, collected the sum of £137 to pay for the travelling expenses of Br. and Sr. Marx, so that this cost should not fall on Mission funds. They were delighted, too, when after an absence of five and a half months Br. Marx returned and visited the congregations as Bishop.

From November, 1927, to March, 1928, Br. Konrad Reichel of the Herrnhut Mission Board made a special visitation in connection with the Mission Trade in Cape Colony.

During the year we lost by death a sincere Christian worker in the person of the wife of Br. Dietrich of Port Elizabeth. Her eldest daughter is wife of the Rev. S. Kroneberg of Genadendal ; her eldest son is studying medicine in Edinburgh.



Mission work has gone on as usual in Church and School.

The number of scholars has risen by 200 ; there are now 26 schools and 3,029 scholars.

The Hertzog administration carried through Parliament a law giving pensions to needy folk of sixty-five and upwards. This has been a great help to the poor, and a blessing to many hundreds in our congregations. 35,700 persons benefited by this in the colony ; each white person received £30 per annum, and each coloured, £18.



## SOUTH AFRICA, EAST.

ON the 20th of May was celebrated the one hundredth anniversary of the founding of Shiloh. Nearly all the missionaries and all the inhabitants of Shiloh gathered together, and representatives were present from nearly all the congregations. The mother province, South Africa, West, sent greetings through Br. Dietrich.

When we thought of all the wonderful experiences of the past hundred years our hearts were filled with gratitude to God. The work had been carried on through all sorts of difficulties and hindrances, and sometimes it seemed to be in vain ; but God has always heard the prayers of His messengers, and has not allowed their faith to be put to shame. From the little household of the first Christians in Shiloh a great company of 12,500 baptized members has grown. Br. Bourquin writes : " We now count 13 chief stations, 45 out-stations, and 150 preaching places, with a staff of 26 European missionaries, 12 native ministers, and over 300 native helpers, both men and women. When the last figures were taken we had 55 schools, with 4,285 scholars and 120 native teachers, and also 85 scholars in the Seminary at Mvenyane." These numbers tell us of a growth that has had God's blessing, and strengthen both our courage and our joy in the work.

The method of the Mission has altered a good deal since those early days. The early brethren, like true Moravians, made it their first care to "gather in souls for the Lamb," and to get their converts together into settlements as had been the custom in the home province. Shiloh, Engotini, and Goshen are to-day witnesses to those early times, and show in their lay-out the ideal which our fathers had in mind. But these settlements narrowed their vision ; their attention was too much on their centre ; they had not the vision of rapid advance in neighbouring fields.



It will not do for us to criticize them, for conditions in the country were very different in those days ; there was more unrest, and living was more difficult because every man must himself produce for himself almost everything that he required.

The old ideal was carried out in the founding of the stations in Tembuland ; those do not quite bear the character of settlements. It was only when we commenced work in Hlubiland fifty years later that we gave up the old system ; and the tireless Br. Meyer, whose memory is still held in reverence, sought to win the people as a people.

The number of European missionaries is somewhat less this year ; but this is a sign of progress, because it means that we are giving more and more of the work into the hands of our native brethren. We can only be astonished at the development of this people, whose contact with civilization only dates back a hundred years : and we can rejoice that the feeling of responsibility for church work has grown so markedly, and that we have so many native helpers standing by us, even though we have our disappointments. I do not believe that the minister of a home church finds more helpers among his congregation than we. The question of the preparation of new candidates for church service has gone a step further this year. A two years' course in Theology was to begin in Shiloh in February, 1929.

We had thought of sending our candidates to Fort Hare ; but the course there is four years, and this seemed to us too long. Also, in Br. F. Muller we had the very man to take charge of this course. Four candidates have come forward : S. Nkwali, Adolphus Mazwi, Wilson and Fritz Dube. These all come from Hlubiland, where they have resigned their posts as teachers at the end of 1928. Two other candidates are still engaged in teaching. We have also repeatedly considered the question of the education of our evangelists. Up to the present the evangelists have come every Saturday to the missionary, in order to discuss texts for sermons and problems of congregation life.

It is not easy to give an adequate survey of congregation activities ; our stations lie so far apart that the members of the different congregations can have very little intercourse. *Shiloh*, which has during the last fifteen years gone through some troublesome experiences, seems to have settled down to a peaceful development. The looking-back over the past hundred years has had the effect of strengthening the attachment to our Church : it seems indeed, in particular, to have influenced the young people. *Goshen* does not give one the impression of much real life. On an official visitation after the Jubilee I was struck with the indifference of the people in church affairs. This may be blamed partly to



the way in which the people live, packed together in their little plots of land, so that living is difficult and discontent frequent.

As the Mission owns the land, it is sometimes not easy for the missionary to preach and to collect the dues; though one sees that there is a faithful core in this congregation.

In *Hlubiland* we celebrated the fiftieth anniversary of the foundation of Bethesda, in a well-attended festival.

Many of the congregations in *Hlubiland* were founded about the same time, and in each one finds people who remember the beginnings, and who have become Christians as grown-up men and women. But in addition a new generation has arisen, whose members were baptized in infancy. These younger people present a problem. The young men are often away at work for years at a time: the young women remain more closely attached to the church, and are eager to become full members by confirmation. And so the mainstay of the congregation is always the women. Their spontaneous prayer-meetings and classes are a great encouragement. The women are also the best attenders at church. And it is to the women that Christianity has made the most difference.

Take a heathen woman from the district about Mvenyane, and compare her with an average member of our congregation at Bethesda. The first is clad in clothes soaked with dirt and grease, her hair plastered with oil and clay, dull and indifferent, and with no interest in higher things, bold and begging, looking out for beer, and dwelling in a dirty hut. The latter in a modest garment of blue print, with shawl and headcloth; friendly and polite, receptive as regards deeper things, and her hut clean and tidy. Many of our older Christian women possess a natural tact that some Europeans lack, and that makes their opinion on church matters worth having.

Our *School work* has gone on without hindrance during the past year. The subsidies which we have received from the Government for the maintenance of the teaching staff were considerable. Unfortunately, the Government has no money available for the opening of new schools. In spite of this we have ourselves opened several new schools. These schools may be a burden upon us, but we must keep them up for the benefit of our mission work, and we must hope that in future they will receive Government aid, as Putekane in the neighbourhood of Bethesda did last year. The value of schools in our mission work has not been sufficiently emphasized. In school we can influence the young people, and plant many a good seed in their hearts. And we as missionaries can stress the importance of religious instruction, which is apt to be put on one side by the teachers as it finds no place in the school inspectors' tests.



This year we have had a guide-book printed for our schools—drawn up by the Brn. Marx, A. Hartmann, and Mona—which gives a precise division of material, as well as sentences and verses for learning by heart.

That of the 4,264 children on our school list at the end of the year 1,240 are still heathen shows how great is our responsibility in the villages of our neighbourhood.

Our Seminary in Mvenyane shows a lesser number of students this year than last; so many teachers are being trained at the various institutions that there were not places for them all, so it is natural that there is a falling off in the number of applicants.

Besides those training to be teachers we had in our Seminary young men of all sorts of trades. It is probable that in the future we shall admit young women: the Education Department is in favour of this plan, and we hope in 1929 to hear how far the Government will help us. In our schools in Hlubiland the demand for women teachers is always greater than for men, and we should be going against the wishes of our congregations if we did not open our doors to women students.

In Biziya the Industrial School has been opened, and Br. Blohm has taken a great deal of trouble over this.

During the past year I was able to visit all those congregations not visited in the year before. In point of numbers Elukolweni is our largest station. Br. Mazwi has been there for thirty years, and has made the work a part of himself.

The district of Elukolweni is a great square, in the midst of which our work lies; the people hold well to their church, and were rejoiced at my visit.

In September I visited Entumasi, Ezincuka, and all the out-stations belonging to them. In Lower Emtumasi Br. Ntabeni has been for a long time, and this station has been made self-supporting. The historical station of Upper Emtumasi, Br. Meyer's first station, is still attached to Ezincuka. The district of Emtumasi belongs to the Basuto, and is under a Sutu chieftain who is a Roman Catholic. In Ezincuka Br. Marx accompanied me in spite of rain and cold: we visited also the head chief, John Sidinane, the son of old Zibi, who is nearly blind. For many years he has kept at a distance from our church, but we hope that he is now going to find his way back. The people in Ezincuka give one the impression of being more reserved than those of other places; it is not easy to get to know them. The school here, according to the Inspector's report, is one of the best in the district. It is gratifying to note that the fine new school-buildings are now complete; in memory of the old times the new school has been given the name of the "Zibi-Meyer School." I also visited Magdala and its out-stations in the company



of Br. A. Hartmann and Br. W. Mona. The congregation took great interest. About 500 were present to hear my sermon of greeting. The work in Magdala has developed quickly, and now extends as far as the Drakensberg Range. The country there is thickly populated, with Hlubis and Tembus as well as Basutos. Br. Mona has made his way over the border of Basutoland and has established a preaching place at Kwatsa's Nek.

At the end of June I represented our Church at a General Mission Conference at Lovedale; members of various Societies were present, and it was good to meet the workers from other fields and other Churches. There were too many topics on the programme for all to be discussed; the question of closer co-operation was again raised, and though nothing was done, it was good to find all in harmony, both Anglicans and Nonconformists.

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## DUTCH GUIANA.

### SURINAM.

#### Annual Report for the Year 1928.

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**I**T is in the nature of man that, if of ten things asked of God nine are granted, he is inclined to be left complaining of the one thing he has not got; but we must be filled with thankfulness and joy over the kingdom which God has given us.

Just as it is in individual lives, so it is with the workers in God's vineyard; if we have had a good harvest the thought will always come, "Oh, that it had been better." Before all things we must learn that our God has time for all things; He has eternity on His side, but we burn with impatience.

This year has seen the transference of our Directing Board from Herrnhut to Zeist. This means that for the future our main support will be looked for in Holland.

(Surinam is in Dutch Guiana.—*Ed.*) We pray that this change may be for the greater upbuilding of God's Kingdom in Surinam. And we pray, too, that it may mean a quickening in the spiritual life of our congregation in Zeist, who will now have the special care of our Field.

The year has seen a clearer division between the Church Work and the Mission trade. But we hope that the trade will continue to be under Mission control. A Christian trading concern has an undoubtedly good influence among the Jews and the Chinese.

The outstanding event of the year was the Surinam Mission Conference in October. The main topic of discussion was



our new regulations, which had been drawn up after a long and careful discussion by a committee of five Europeans and six Natives. But the chief thing was not that these regulations passed the Conference practically unchanged; the chief thing was the spirit of unity which prevailed throughout. Never since the institution of these Conferences—and this was the sixth—has such unanimity been shown.

The following changes have taken place among our workers. Br. and Sr. L. Schutz, who have worked in the schools of the province for thirty-four years, have retired; also Br. Schmiedecke, for many years Warden. They go home followed by the sincere gratitude of all their fellow workers



A SURINAM RIVER BOAT.

for their long and faithful service. Our Surinam Br. F. Stella has left our service, and is now working among the Surinam Protestants in Curacao. Sisters Rosa Leppel and Martha Thiess entered the service at Bethesda, and Sr. Gloel as teacher in the school for Mission children. Srs. Jellema and Uytenhoud were appointed to the Mulo school which was opened in November.

#### *The School Work.*

This has gone forward satisfactorily. There are few things in our work which we can look on with such feelings of satisfaction and thankfulness as our school work.

This work is the means of increasing the respect in which our work is held in the Colony; and already the opening of our Mulo school, staffed by European teachers, has made



an impression, and the development of this school is of great importance. We were glad to be able to use the Zinzendorf buildings for this school, as otherwise we could not have afforded to build. Our training courses for teachers are also held in the same building. At Johan en Margaretha we were obliged by Government to rebuild our school in part; now we have pleasant and commodious buildings there for the numerous British-Indian and Javanese children. Our boarding school in the town is always well filled. We have also several Bush Negro boys in that school, destined to fill the vacancies that so often occur in the Bushland schools by reason of the fever.

#### *The Leper Work at Bethesda.*

The year has been one of quiet work. We now have quite a number of young people in our Homes; and this gives an added responsibility in keeping all occupied, for this is the secret of the happy and contented spirit that prevails.

The health of our lepers is better than formerly, thanks to the injections. Even if complete cure has not yet been attained, the patients have less of the sores and other outward signs of the disease. This means not alone that the sufferings of the patients are lessened, but the work of our Sisters has been considerably lightened. A great joy to all, both sick and well, is the wireless set presented by friends in Holland. It makes Bethesda a little less lonely.

#### *The Creole Church..*

In consequence of reduction in staff the Lower Commewijne district has now to be worked jointly by Charlottenburg, Alkmaar and Liliendal, and partly from the town. Totness has still to be without a worker. Two needs are felt; firstly, the gaps in the ranks of the European workers must be filled up; and secondly, we must have the help of motor boats. The Jubilee of the great Town Church in Paramaribo must be considered as a combined festival of the Creole Church. One hundred and fifty years ago the first small "Slave" church was built in the Steenbakkerijstraat; the present building, though altered and enlarged in the meantime, has stood for a hundred years.

Thankfulness and humble faith and confidence filled the minds of congregation and workers as they looked back.

Courage sometimes fails, when we see how much there is missing in the picture of a live and strong congregation in Christ here; and when one thinks of the adverse influences with which we have to contend at the present day. Yet this Jubilee has drawn our hearts to God, who let the nothing become what now is, and who will give us the strength of His Spirit for to-day and to-morrow.



*The Mission to the British Indians.*

Two notable and gratifying extensions are to be reported. A piece of land and a house have been acquired in Meerzorg, an extensive and thickly populated district opposite Paramaribo; and here an evangelist has been placed. This evangelist finds plenty of work to do, and here and there has found an encouraging welcome from his numerous compatriots.

And secondly, the British Indian congregation on the Commewijne had the joy in October of consecrating a pretty little church at Alkmaar; this has been paid for largely through their own exertions, and with the help of various Surinam circles.

The national agitation among the British Indians which is aimed especially against the Christian Schools, is still with us; and so our school for British Indians at Mookum on the Lower Saramakka has not yet come into full activity. But this agitation does not seem to possess the moral basis which would make it likely to succeed.

*The Mission to the Javanese.*

The work among the immigrants from Java has gone on quietly and often laboriously, and yet we have had some real days of joy. We have been able to set apart two new evangelists for this work, and so to extend our borders. The small community of Christians in the town have now got their own meeting place.

Liliendal also rejoices in a forward move; a house has been bought which gives shelter to school and evangelists.

In Lelydorp, the great new Javanese settlement on the railway, a site has been rented for the starting of a new work under the care of an evangelist.

The small colony of Javanese Christians on the Charlottenburg plantation has made progress; the existing work has been extended, and one place which had been closed has been re-opened.

Reports of two boring operations are causing a good deal of interest. On the Savannah belt south of Paramaribo, where our congregation Berseba is situated, the discovery of good drinking water is reported, and we hope that in time the town will be supplied with water; and in the district of Nieuw Nickerie a mixture of water and petroleum has been reported at a reasonable depth, and this opens up a hope of better times.



## BRITISH GUIANA.

**T**HE Superintendent, Rev. J. Dingwall, writes of a "trying but interesting year" in this field. Surely the work among a poor population in this far outpost of the British Empire on the north-east shoulder of the great South American continent should awaken our interest and sympathy. The people there are trying hard; and so are the workers—for they have to share the responsibility of nine churches between only two ordained ministers. This is a promising field; there is a population still untouched; and we commend the work in British Guiana to the sympathy, the prayers, and the generosity, of our readers.

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## BRITISH GUIANA.

### The Annual Report of the Mission in British Guiana for the Year ending December 1928.

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Notwithstanding the continued economic depression through which our Colony is passing, and the chilling effect it has on one and all, in all walks of life and departments of service a jubilant note was struck by us, which resounded throughout the year under review. It was the year of our Golden Jubilee.

On the 2nd of November, fifty years ago, the British Guiana Mission was restarted at Graham's Hall, under the auspices and fostering care of Mr. Quintin Hogg, the Christian planter and philanthropist, by the Rev. Henry Moore, who solidly laid the foundation on which the advancing work has been built up. After eighteen years of faithful service, this servant of the Lord was called to his rest and reward, and was succeeded by the present writer.

In reviewing these fifty years of effort, it was natural that many touching reminiscences would be brought to mind, the pathos of which would serve in many respects to revive our drooping faith and "nerve our feeble arm for fight" against the unabating adverse circumstances. The whole province was thoroughly stirred by the preparatory visitation of all our nine congregations by a Jubilee delegation consisting principally of the two ordained ministers, who worked conjointly in endeavouring to give a correct picture of the past, and also of what were our intentions, our programme, and our plans in regard to the future.

While individual congregation initiative and self-dependence were not discouraged, the idea of provincial co-operation was repeatedly emphasized so as to create a family feeling—a mutuality of interest—in the province.



About a thousand copies of a "Week of Prayer" brochure were printed and circulated among the members and adherents of our congregations, which proved a fitting prelude to the great week of rejoicing, which was a season of refreshing from the presence of the Lord.

*Graham's Hall*, the mother church, was the rendezvous of all who could travel to that sacred spot of cherished memories, where first the Banner of the Cross was unfurled by the missionaries of the Moravian Church.

The Jubilee celebrations also took on a practical side.

Our extension and preservation work within the past seven or eight years had left on us a debt for building materials which we desired to see wiped off by united provincial effort. We aimed at a thousand dollars; we received five hundred, but with a large amount of good-will, labelled "More would I give, if I had more."

For administrative purposes as well as for pastoral supervision the churches of the province were divided into two geographical groups, called the Eastern and Western Circuits, and assigned to the two ministers. Br. Grant had the five congregations from Tabernacle in East Demerara to Lonsdale on the East Bank of the Berbice river; and Br. Dingwall those from *Graham's Hall* in East Demerara to Calvary on the West Bank of the Demerara river.

The idea was new to the newly-adopted churches, and when a beginning was made it needed much explanation, reorganization, co-operation, and added responsibility on the part of the lay helpers to carry on harmoniously. With patience, improved means of supervision, further organization and instruction, the management of the work in the districts of so widely sundered congregations will become gradually more effective, greatly inadequate as is the man-power available.

Writing of his district, Br. Grant remarks: "The best that could be done was done. But one cannot help realizing how much more could have been done by way of gathering the young people, instructing the candidates, reclaiming the backsliders, winning the outsiders, and building up the congregations, if it were possible to get to the churches more frequently and regularly. The cost of the present means of travel is, however, prohibitive; hence we have to be satisfied with what is now possible until the people are able to make better provision for supervision and service. We are nevertheless thankful for what the Lord has enabled us to accomplish."

**Queenstown.** The report of this congregation shows that numerically there is a slight increase; but financially the sources of revenue show a decrease in every direction; saving only the *Sunday*



*collections*, which are a trifle over the preceding year. Members' subscriptions dropped thirty per cent., and missionary association contributions seven per cent. When the special Jubilee effort of £41 13s. 4d. is deducted from the receipts, the congregation revenue raised to meet corresponding expenditure falls below last year's by thirty-five per cent. The expenditure, on the other hand, owing to increased taxation, new insurance premiums, and special sewerage rates, rose nearly twelve per cent. Thus the financial condition is forty-seven per cent. below that of last year; and, *for the first time in the history of the congregation*, an adverse balance was struck at the year's end.

The economic condition of the Colony, depicted in last year's report, has grown worse; taxation has increased in the city, and owing to the coming into operation of a rigid retrenchment scheme, falling in the first stage on the poorer classes, every one is compelled to enter on a severer struggle for existence.

Those who always found some excuse for not paying their church dues, find a safe refuge in their now worsened conditions; while the willing ones find it very difficult, with the best of intentions, to fulfil their obligations. The exodus to the Venezuela Petroleum Works continues, and removals into the country districts where rent and taxation are considerably less than in the city, are of constant occurrence. It is not difficult to form a fairly correct picture of the uphill work confronting churches composed of the poorer labouring and artisan classes.

Despite these depressing circumstances, there have been seasons of real spiritual refreshing. At the meeting of the General Mission Conference representatives of both sexes assembled in large numbers at Queenstown. There were practically two separate conferences: General Mission Conference, and the Conference of the Women's Union. For enthusiasm and numbers the latter out-vied the former; but for real hard work on the anvil of construction the G.M.C. of 1928 exceeded most of its predecessors. The delegates from the Berbice churches attended it for the first time, and one of their number, Br. Obermuller, contributed very serviceably to the deliberations.

Among other important measures G.M.C. discussed the need for the training of suitable young men for the ministry, especially as the work in the province is expanding into practically four marked-off groups. It was regrettable that at present there was no West Indian Theological Seminary of our own to meet the demand.

The Women's Mite Missionary Meeting followed in its annual round with its usual zest and whirr.

That meeting is the premier missionary day of the year.



Every representative of our various mission fields not only gives a bird's eye view of the history, development, and present status of her particular field, but also renders a financial account of her stewardship. This year the Society reported nearly £30, which is almost sixty per cent. of the total missionary association funds. Branches of this society are being formed at the out-stations, and it is hoped that with due fostering care they also will soon give a good account of themselves.

The failure of the Sewing Class and Dorcas Society to bring off a Sale of Work this year caused an appreciable drop in the congregation revenue. Notwithstanding this, a larger number of the deserving poor received doles at Christmastide through its beneficence than last year.

For two months we had the rare pleasure of a visit from the Rev. M. Voullaire of our Surinam Mission. He came over to improve his knowledge of English for his new work at Nickerie; and so assiduous was he in his studies, and insistent in his practice, that he was able to preach more than half a dozen sermons as well as deliver addresses to sympathetically appreciative audiences at nearly all of our congregations. His cheery spirit and amiable disposition won for him a warm place in many hearts, especially among the children.

#### *The Day School at Queenstown.*

The Day School at Queenstown has grown to be the largest in the Colony, with a monthly registration of over 660 pupils, under a staff of fifteen teachers and monitors. The church building has to find accommodation for over 300 of the smaller ones. But the Education Department is not satisfied with this arrangement, and it is only being tolerated. We are therefore wondering how we are going to fare under the new educational policy outlined by the Governor, himself an educationalist.

The policy outlined aims at reducing the number of schools; establishing commodious and properly equipped Government schools in populous, prominent, and spacious centres; discontinuing Government grants-in-aid to denominational schools, leaving them to be looked after by the Local Authorities, who will levy an education tax for the purpose of maintaining such ones as they deem worthy of survival. Hence we are in a sort of quandary as to whether we shall incur expenses or debt to enlarge our schools for the increasing accommodation needed, or adopt a wait-and-see policy.

Already we have been notified that our school at Tabernacle will not be receiving any Government grant-in-aid after the end of the coming year. There are certain other schools which are to be placed in another category: these will receive



a maximum grant-in-aid of about £4 per month, which the governing bodies of the religious denominations will have to augment in order to maintain a teaching staff adequate to the size and requirements of the school. There is quite a flutter in the educational nests; and pupil teachers and non-certificated assistants are nervously wondering what is to become of them before they shall have emerged from their fledgling stage to essay their growing wings. We are standing dubious at the parting of the ways.

#### **Graham's Hall.**

The life of this, the mother congregation of the province, is rather uneventful. It received some stimulus from the celebration of its year of Jubilee. Death took a heavy toll of eight members from its attenuated ranks. Among the losses sustained was that of Br. Hubert Harper, a member of the committee, an acceptable lay preacher, and a bass singer in the choir. Mention must also be made of Sister Elizabeth Wilkinson, who, from the commencement of the Mission in 1878, remained a steady sustaining member to the end. We would fain hope that those who remain will make it a point of duty to move up into the gaps in the front ranks created by these losses.

The gospel of love and peace cannot be too insistently preached to this congregation; but the barriers in the way to the realization of that love and unity, so desirable for effective co-operation in the Lord's work, need prayerful effort and tactful handling if they are to be removed.

The work in the Day School is growing in quality under Br. Potter, Jnr. One of his pupil teachers not only passed her pupil teacher's examination, but also won, by two other examinations in the same year, a Third Class Teacher's Certificate. Mr. Potter has also attracted around him quite a number of young students who are aspiring to the teaching profession. We pray that this young man may have a useful and prosperous career.

#### **Perseverance.**

Early in the year this congregation lost by death its secretary, organist, and chief exhorter, in the person of Br. Thos. Bailey, who, despite his shortcomings, kept things fairly well together in the absence of the pastor. The depression of the times, and lack of closer ministerial supervision, made it difficult to register any visible progress, and our greatest efforts had to be put forth to prevent a set-back. In the absence of most of our men at the diamond fields, where they are trying to eke out a precarious existence, the brunt of the work in home and church falls on the devoted women, many of whom are sufferers from the malarious climate of these river districts. One cannot help admiring



the pluck, perseverance, and devotion of these poor people, and their attachment to their church. May God soon make a way that their position may be bettered to enable them to support a work so dear to their hearts. The drainage and irrigation of their lands, which is being undertaken by the new administration, will, under the blessing of God, bring them some relief in the not too distant future. The gathering of funds for the much-needed repairs to their church is a task they have set themselves for the new year. May they find some willing helpers in this stupendous work.

Two memorial services in this congregation tell **Calvary.** the sad tale of the removal of two of its sturdy pillars by the hand of death: Br. Stephen, a deacon and exhorter, and Sr. Lucy Graves, a sister beloved and a foundation member. She died in her sleep on a Sunday night after returning from church; and, being alone, was not missed till two days after, when the discovery of her death was made. It is a sad experience to preach to a congregation in tears; but such was the present writer's experience on that never-to-be-forgotten Lord's Day, when Calvary mourned the loss of a devout comrade-in-arms. She was by far the best financial supporter of the church; and by her cheery disposition and matter-of-fact manner in the performance of her duties, she proved a good influence in the congregation.

The blow received has staggered the little congregation, and one cannot help feeling that departures like these, and removals necessitated by change of circumstances, need heroic faith and Christian love to keep together members in districts so far removed from close pastoral supervision, counsel, comfort, and guidance.

**Tabernacle and  
Victoria.**

Here at Tabernacle, despite the absence of the minister due to the need of his ministrations elsewhere, and change in the concentrated work to which the congregation had been accustomed, the services were regularly maintained by the assistance of local brethren. The membership has not appreciably decreased, although the attendance at public service of many needs to be improved; and the finances have not fallen back. The Day School and Sunday School were carried on faithfully by our workers. At the Missionary Festival a pageant entitled "Moravia and Her Children," was brightly presented by the juveniles. The celebration of the Golden Jubilee was an event of much spiritual blessing. This congregation raised as a thank-offering the sum of \$100 towards the liquidation of the provincial debt. A portrait of the Rev. Henry Moore, and a brass tablet to his memory, were unveiled and dedicated.



By the hand of death we lost three of our faithful workers : Srs. Pomelia Yaw, Simon, and Grace Hamilton ; and one of our most useful and influential sons, Br. Jabez Jerome Baird. May God raise up others to fill the places made vacant by these passing ones !

At *Victoria* two candidates were confirmed. As we turned into the New Year the congregation suffered the loss of its senior helper and local preacher, Br. Jeremiah Layne, who was with us from the beginning of the work here and remained throughout a most faithful and conscientious brother.

**"No. 9" (West Coast, Berbice).** At this congregation there was held in February a dedication service, at which an individual Communion set, unveiled by Mrs. Grant, two brass alms dishes, donated by the Brn. N. London and John Britton, a new Communion table and eighteen new memorial pews, four of which were presented by Brn. R. R. Baird, Chas. London, John Primo, and Bertie Loncke, in memory of the late Rev. R. T. Frank, were set apart for the service of Almighty God. In the evening an evangelistic service was held at which thirty young people gave themselves up for the service of Jesus.

The first Moravian Reception and Confirmation was held on Palm Sunday, when eighteen young men and women were confirmed, and twelve boys and girls received. A Christian Endeavour Society was organized, and now numbers ninety members. The first annual Missionary Lovefeast was held on the 12th of August. The Hon. Jos. Eleazar, solicitor, and Mr. Edinboro, postmaster of New Amsterdam, encouraged us by their presence and delivered inspiring addresses. A Missionary Pageant was presented by the juniors and seniors. The sum realised was \$80. For the Jubilee effort "No. 9" raised \$73. At the close of the year the building fund of the congregation amounted to \$200.

**Sandvoort and Lonsdale.** Three miles from New Amsterdam in the Canje district, and six miles up the East Bank of the Berbice river are the out-stations Sandvoort and Lonsdale.

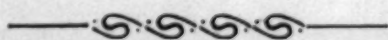
They fell in with all our plans and purposes in the most enthusiastic manner. The Brn. Dingwall and Voullaire visited them, as well as "No. 9" at different periods, and were greatly impressed by their spirit. A set of new pews and a new vestry were dedicated at Sandvoort ; and a new organ was bought for Lonsdale. Both did their best for the Jubilee effort, and at the Missionary Lovefeasts and Harvest Festivals. Sandvoort led the way by making the first contribution towards the requisition of a circuit car.



May the others follow ! May the Lord bless the work of this new district during the new year, and make His people willing to undertake the necessary improvements and repairs that are calling so urgently for attention.

We cannot close the report of this trying but interesting year without raising a clear note of praise once more to the Great Giver of all, Whose benign hand has guided His Church through the testing vicissitudes of life in its many-phased presentations. May He richly endow us with the faith that can move mountains.

J. DINGWALL, *Superintendent.*



## WEST INDIES.

### Report of the Eastern West India Province for the Year 1928.

THE year 1928, now past recall, must be reckoned by the writer as the most trying, anxious and unsettled of the thirty-two he has spent in the service of this Province.

For thirty years the reins of government had been in the hands of three devoted servants of the Lord, whose combined experience and wisdom were important factors in steering the Provincial barque through troubled waters. With the departure of Bro. A. B. Romig, our late indefatigable and most efficient treasurer, in December, 1927, the Province bade farewell to the last of the three stalwarts.

With the dawn of 1928, Bro. Wm. Allen and the writer found themselves burdened with provincial responsibilities and work which taxed their inexperienced minds and energy to the utmost. However Bro. Allen bravely tackled the intricate account books, and, after close and careful inspection, was able to pick up the scattered and complicated threads of the finances.

In May we were both very thankful to be able to give a hearty welcome to Bro. C. P. Julian as our colleague on the Board.

Thus after a lapse of eight months the Provincial Board was once more intact, and, though lacking the experience of the old Board, we set ourselves in real earnest to try and grasp the situation, and tackle the problems that faced us.

Whilst the personnel of the Board had now changed, we realized that the same Jesus was watching over His Church, and were assured the same loving Presence and unerring Wisdom would guide and lead us along the Divinely appointed pathway.



In order, at this juncture, to gain insight into the work, and strengthen the bond of fellowship throughout the Province, the Board commissioned the writer to undertake a visitation of the four Southern Islands, *viz.*, Tobago, Trinidad, Barbados and Antigua. This necessitated an absence of the writer from St. Thomas of nearly ten weeks, June 26th to September 1st.

Here let me record at once my deep sense of gratitude to all our ministers in the islands visited, not only for their kind hospitality, but for their thoughtful and willing assistance in preparing the way for what, I consider, a successful visitation, and further, I believe, a season of real blessing to all concerned.

The spirit of loyalty and devotion was most marked throughout. The uplifting spirit of reverence suppressed all unsanctified emotion, and sent me home with the conviction that our Church's Motto was still the guiding spirit of our members, and that our Church's work and influence combined with a faithful preaching of the Gospel, so marked throughout our Church's history, were still necessary and potent factors in drawing souls to the foot of the Cross.

Two simple, and yet solemn services stand out in my mind as gauging and focussing the devotion and loyalty of our members, *viz.*, the two ordination services. One at Montgomery, Tobago, where I found the name of Trowell was held in high esteem. His ordination to the presbytery was witnessed by about 1,400. The other service was at Spring Gardens, Antigua, when the talented and respected young student, Bro. Hugh King, was ordained a deacon.

Members and friends in the Home Provinces, I appeal to you! The need of our Church's influence and work out here has certainly not passed—nay it is as great as ever it was. For nearly 200 years our Church has had a great and glorious trust placed in its hands. I earnestly appeal to you for your loyal and practical help, so that, in these trying and searching times, we may not be found wanting. Put very briefly, our need is twofold:—(1) We need whole-hearted, consecrated men—men who feel and realize that the work out here is a calling and not a profession. There are several Brethren at present in active service, whose working days may close at any time. With very limited means at its disposal, with which to give a worthy training to candidates for our Native Ministry, the Board is faced with the worrying problem of how to fill up our ranks. (2) We need also continued financial aid in order to strengthen and keep in repair the many churches and mission houses throughout the province. Then further I cannot omit the Board's anxiety in seeking to supply our brethren in active service with a living stipend.



Readers of this Report will readily recall the story of the devastating effects of the fierce and lengthy hurricane which swept over the northern islands in September, and caused much damage to property, especially in Antigua, St. Croix and St. Kitts. Whilst none but the residents themselves can tell the sad tale of the horrors experienced, and the wreckage wrought by the storm, yet, from the official estimates sent in, the Board was able to fix the total damage at £3,700, and with the permission of the Home Boards, immediately sent out an urgent appeal for financial aid. As I write this report, I would take this opportunity of expressing our deep sense of gratitude to members and friends in the Home Provinces for the sympathetic and liberal response to our appeal up to date. There still remains much repair work to be carried out in each island. More especially is this the case in Antigua, where the Warden, Bro. Lloyd, is anxious to tackle the rebuilding of the new church at Gracebay. The very lowest estimate for this undertaking is £1,000.

*Changes in the Staff.* Two or three congregations have experienced changes in the ministry during the year. During May, Bro. Julian, after twenty-one years of steady, devoted service at Estridge, St. Kitts, removed to Friedensberg, St. Croix. His removal was necessitated by the fact that he was elected as secretary on the Board. His place at Estridge was filled by his predecessor at Friedensberg, Bro. T. Bartels.

During the same month the writer, after carrying on for eight months alone in St. Thomas, was thankful to be able to join with the Nisky congregation in giving a hearty welcome to Bro. and Sr. Gubi, both of whom had rendered valuable and unselfish service at Spring Gardens, Antigua.

Bro. Gubi's removal left Bro. Hutton without an assistant, until the arrival, on June 27th, of Bro. Hugh King, a graduate of Lincoln University, U.S.A. Then in October our staff was weakened by the return home of Bro. and Sr. Moreton. The continued ill-health of Sr. Moreton led the doctor to give an order for her speedy return.

Following close upon their departure came the sad and sudden news that the old and faithful veteran, Bro. C. T. Oehler, had been laid aside with a slight stroke, which the doctor said was a warning, and urgently advised him to retire from active service. In consequence, and much against his wish, Bro. Oehler felt compelled to ask the Board to grant him permission to retire on December 31st. With very reluctant hearts, the members of the Board realized they could do nothing but grant his request, and accordingly passed their decision on to B.M.B. for their approval. To lose from our ranks such a faithful and devoted servant of the Lord is a loss we shall feel for many a year. We only pray that our brother may be spared to enjoy, for many years, his well earned retirement.



From the foregoing the reader will readily gather that, as the year closes, the Board is faced with two vacancies in the Provinces, viz., Clifton Hill, Barbados, and Sharon, Barbados. The plan however is to place Bro. C. H. Trowell at Sharon, and Bro. Colin Williams at Montgomery, Tobago, thus leaving Clifton Hill, Barbados, and La Romana, San Domingo, vacant for a time.

From each of the Islands the reports speak of encouraging and faithful work done, and carried on in face of many adverse circumstances.

Whilst in four of the islands there is a decrease in membership, we are thankful to note an increase in the total membership of fifty-two.

With hopeful trust we enter the new way, "leaning hard" on Him whose presence and blessing can alone give that success which is our hearts' desire.

*St. Thomas, V.I.  
April 24th, 1929.*

(signed) J. E. WEISS,  
*Chairman of P.E.C.*

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## WEST INDIES.

### Report of the Jamaica Province for the Year 1928.

*By the President of the Provincial Elders' Committee.*

Weather conditions differ very much in various parts of our island, owing to the configuration of the country and its mountain ranges. So the north-eastern section of Jamaica had a super-abundance of rain. We have no congregation in that district. Certain other parts had a sufficient rainfall to promote successful agriculture throughout the year, and a few of our congregations are located there. But there was a very severe drought in those portions of the land where most of our Mission Stations are; and the majority of the annual reports have to tell of intense and prolonged suffering caused by the lack of rain. In some sections dry weather prevailed for fully eight months. There ensued the loss of cattle, and the destruction of crops; there was partial, or total failure of pimento and coffee. Prices for these articles of commerce ranged high; but little or no money could be realized by the members of our Church where these crops failed. When it is remembered that nearly all of our Moravian people depend upon the cultivation of the soil for a living, it may be readily seen what a setback we experienced in temporal things. Through God's great mercy ample showers fell in August and the two succeeding months, so



that tillage could be resumed, and some corn, provisions, fruits and vegetables harvested by December; and the purchase of foodstuffs from abroad could cease. We have reason, likewise, to be heartily grateful that no hurricane swept over our Island, though some came rather near.

When it is asked, what effect the distressing economic conditions had upon the financial support of the Church and Missions, it may be said, that, while receipts were reduced, many of the members of our congregations nobly and heroically endeavoured to do their utmost, not to allow the cause of God to suffer. There has been real self-sacrifice, an evidence that the spiritual life has been maintained among us. The sad hurricane losses in our Eastern Province, also aroused our practical sympathy, and some fine contributions could be forwarded.

No new church has been completed and consecrated during the year, though some building operations and repairs were carried on. Bro. W. J. Driver, at Springfield, succeeding in erecting a large and well-appointed schoolhouse for the Springfield school; and Bro. John Kneale greatly enlarged and remodelled the schoolhouse at Ritchies. These brethren are heartily to be congratulated on the splendid success of enterprises which entailed very hard extra work. The church at Moravia, too, as well as the Mission House, were renovated and repaired, under the experienced supervision of Bro. S. Allen. It was no small undertaking in itself; and it was rendered far more difficult by the long distance which separates Bethany from Moravia.

With deep sorrow we have to record the passing of Bro. J. Reinke and of Bro. J. R. Gale. Bro. Reinke, after serving several other congregations, had spent the greater part of his ministerial career as Pastor of our Kingston Congregation, labouring there for nearly thirty-two years. He was President of the P.E.C. since 1908. Bro. J. R. Gale began his service in 1893. He was minister of our congregations at New Eden, Fulneck, and, last of all, Nazareth.

The Conference on Church Union, with its Standing Committee, continued at work, and submitted a report of what had thus far been accomplished. The Provincial Elders' Conference represents our Church at the Conference; and Bro. Reinke's seat on the Standing Committee was taken by his successor, the President of the P.E.C. It remains to be seen what the final practical issue of this endeavour at organic Church Union in Jamaica will be.

Our warmest thanks are due to the Mission Board for their kind interest, shown both by gifts and advice. Of our two ministerial candidates at the Jamaica College, one has passed his matriculation examination and the other the intermediate.



Devoutly grateful to the adorable Head of His Church, who has watched over His work in this Province in the past, and has blessed it, we would look up to Him in abiding faith for future good.

A. WESTPHAL.

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## NICARAGUA.

THE outstanding event of the year 1928 was the dedication of the new church at Bilwas Karma. The people there have worked very hard and very faithfully, and have at last attained the goal of their ambitions. One cannot help contrasting the new church with the old thatch-roofed building with its bamboo sides, which also had several posts resting against its sides to keep it from falling down. The new church, with its beauty, its strength, and its bigness, could not help but remind people of God in His beauty and love, His strength and bigness. It was this church that was dedicated on December 9th, 1928.

December 9th was a rainy Sunday ; but in spite of the rain many people had gathered for the dedication, some of them travelling for several days. In between the showers the services of the day began. All the people gathered in front of the new church. On the veranda stood Bishop Grossmann, with the Brn. Danneberger, Haglund and Storz, together with the evangelist, Dannery Downs, and the helpers. The hymn, "Lord, I hear of showers of blessing," was sung, led by the Wasla Indian Brass Band. After the hymn Br. Danneberger, the former Wasla missionary, led in prayer. Bishop Grossmann then gave the word for the opening of the doors. Bishop Grossmann unlocked one door, Br. Haglund unlocked one, and Br. Danneberger the other. The band played "All hail the power of Jesus' Name," while the people entered the building. It was a great moment for us when we marched into the new church for worship, but there was a still greater joy in the hearts of the Bilwas Karma people that day, when they worshipped for the first time in their new edifice. Happiness was written all over their faces. Indian fashion, they gave vent to their feelings in words, and so there was a somewhat noisy entrance. When everybody had entered, the service continued with Bishop Grossmann presiding. He read the Te Deum and some other psalms of praise and thanksgiving. A few more hymns were sung, and the Scripture lessons read, Br. Stortz reading from the Old Testament and Br. Danneberger from the New. Bishop Grossmann then preached the dedicatory sermon. The attendance at this service was about 550 ; so you see



that in spite of the rain a goodly number were present. The afternoon session was more of a praise and song service. The attendance again was over 500. Br. Danneberger presided and preached the sermon: Bishop Grossmann, Br. Haglund, and Br. Stortz also gave short addresses. At this service the announcement was made that the offerings for the day had amounted to over 350 dollars. Br. Haglund had distributed envelopes to the members and friends of the Bilwas Karma congregation several weeks prior to the dedicatory service. These envelopes were opened at the service. The result was very gratifying, for never in the history of any Miskito congregation had a collection reached that amount. This offering represented great self-sacrifice on the part of the Indians. On opening the envelopes one was surprised to see how liberally they had given. It seemed that each one wanted to give his or her share. Not only could one see that they worshipped God in spirit and in truth, but also by their deeds and gifts. The above by no means shows all that these Indians have done. The erection of the church, which has a length of seventy feet, with a ten feet veranda, width forty-three feet, and height of walls sixteen feet, height of steeple from ground sixty-five feet, consumed quite a large amount of lumber. In this country when building operations are undertaken one finds that lumber is very expensive. It is absolutely impossible to think of building a church like this—our “Cathedral of the Indians”—if the lumber had to be bought. It would have cost close on five thousand dollars. But the Indians were willing to saw their own lumber and bring it free of cost. And it is quite a different thing to saw all this by hand; it means much hard work under a tropical sun, work which the saw-mill would save. But to save the cost the Indians did all this free; they cut by hand ten thousand feet of boards and joists, and it took them nearly a year. With the exception of a little help which Br. Haglund gave them in the form of beans and rice they supplied their own food; the women cooked while the men worked. Heathen and Christian worked side by side.

Bishop Grossmann said that he had never in all his experience among the Miskito Indians seen such a display of willingness and sacrifice in the building of God's house and in the promoting of His work. If only it were possible for our readers to come to Nicaragua and see for themselves the completed building, they would not only be astonished, but would realize something of the growth and progress of our mission work in this field. It also brings us a step closer to the time when our work in Nicaragua will be self-supporting.

Bilwas Karma serves a large district. Some of the people have found Jesus and have come to the light, but there are



still many others who are living in heathenism. Thus you see that we still have a great work to do for the Lord ; we need your prayers and sympathy.

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A second notable event during the past year was an official visit by the Rt. Rev. Karl A. Mueller, D.D. The following are extracts from his report.

*Northern half of the Field.*

**Bilwi.** A many-sided work is carried on here, and a flourishing day-school with more than a hundred pupils is conducted, which gathers its pupils from Creole and Indian Moravian homes, as well as from the homes of non-Moravians, among them quite a number of Spanish-speaking children. Sunday at Bilwi brings an extraordinarily large number of services : a Miskito-English Sunday school at nine in the morning ; a Miskito preaching service at 11.30 ; an English preaching service at 2.30 ; and a second English service at 7.30 in the evening. During the week at least one evening service is held, and a united prayer meeting for the Christian workers of the town. Our work at Bilwi is still young, having been only begun in earnest after the completion of the house and the church less than two years ago. There is great need for evangelistic work in every town of this kind. There is no great congregation attached to the church at Bilwi, and probably never will be, because of the constant shifting of the population. But the work is of the utmost importance, because large numbers come in search of employment, and need the steadying influence of the Mission ; the temptations for young men and young women are terrible. Bilwi is the centre of our work on the Northern Coast.

**Twappi**

is ten miles distant from Bilwi. Once upon a time Twappi was a stronghold of the buccaneers ; in 1886 it became a principal station, and only since the founding of Bilwi has become an out-station of the latter, being served by an evangelist and visited on Communion Sundays by the missionary from Bilwi. The mission house is of the old type, and in poor repair, having been invaded by white ants which hollow out boards and posts. Like every one of the churches, it is well filled by an orderly, neatly-dressed congregation. The children sit in front ; then in true Moravian style the young people and their elders. The attention paid to the preaching is exemplary ; and after the service there is a general hand-shaking, first at the men's door and afterwards at the women's.



**Krukira.**

After the service at Twappi, the women and girls came to carry our baggage to the shores of the Twappi Lagoon, about one and a half miles distant, where a dory was waiting to take us to Krukira, an out-station of Twappi. On the shore at Krukira Evangelist Dowden had lined up most of the congregation in their "Sunday best" to welcome the visitor. The landing was not very dignified, as the tide was low, and the two bishops were carried ashore on the backs of boatmen and deposited in front of the congregation. This did not interfere with the singing, or the hearty welcome. An old grandmother (Kucka) greeted the visitor in old Miskito style by "smelling" him, and patted him on the back. All together, singing hymns, they marched to the chapel, and a service was held at once. Bishop Grossmann kindly translated again, for at practically every place on the northern circuit the services are conducted in the Miskito language. Evangelist Dowden, a Creole brother, has his flock under splendid discipline. The chapel is neat and in good repair. After the customary hand-shaking dinner was served to the visitors in the chapel, and then the beds were made ready, also in the chapel, for after sundown darkness comes quickly. For awhile the stranger observed the life of the people in the village, and heard their singing, to the playing of an accordion; or heard their conversation around the fire before their palm-thatched houses, or watched them walking from home to home with torches in their hands; then human sounds gradually subsided and silence reigned. Practically the whole population here, as in Twappi, is Christian.

**Sandy Bay.**

This station is under the care of Br. and Sr. R. Bishop. Here on the Sunday the preaching service was preceded by a baptismal service, at which six or seven Indian children were baptized, a very impressive ceremony. Among the helpers at Sandy Bay (the congregation numbers about 650 souls) is Dama Alec, a fruit of the great awakening of 1881-1885; as usual he dramatically recited his blessed experiences of those times, impressing on his fellow-helpers the necessity for a like experience for all members.

**Wasla.**

At Wasla the Helpers' Summer School was held two years ago, and another is planned. Sunday brought the usual round of services: Sunday School, with 377 in attendance; preaching service in the morning, and in the afternoon a musical service with phonograph, in which a good choir, quartette, and the band also took part. After that, towards evening, a Helpers' meeting; a very enjoyable day, and the consciousness of the Lord's presence was with us all day.



**Bilwas Karma.** Nearly 500 people gathered for the service here, in the old church (the new one was not yet completed); and it was a beautiful sight to see them emerge from the pinewoods and come in long rows, in true Indian fashion, across the savannah, clad mostly in white, but here and there blue and green and orange and red dresses bring a note of colour into the scene. Evangelist Dannery Downs has done very fine work here.

The whole work on the Wangks River is promising and extensive. Medical work, work among women and girls, and efforts in the line of manual training show that there are great possibilities.

### *Southern Half of the Field.*

Space does not permit a detailed mention of all the stations.

**Haulover** is the oldest of our Indian stations; it used to have two mission houses and two missionaries, but at present it has only the smaller house built from lumber, which was still fit for use when the larger house had to be pulled down. The congregation is considerably smaller than it was at one time, the people having moved to other places and having suffered from epidemics. About eighty people gathered for the preaching service.

**Layasiska and Kukalaya** about twenty-five miles from Haulover. The people are of Sumu stock, but have adopted the Miskito language. The work of the evangelist Bedford Joshua has been blessed at both stations, and both services were well attended; a good spirit seems to prevail.

**Prinzapolka.** Once one of the busiest towns on the coast. The revolution making the working of the mines up-river impossible, has had an adverse influence on the fortunes of the town and of the people. We have a small Creole congregation here which does its best to keep the church and its services going in spite of the adverse financial conditions. We had a well-attended service in the evening, about sixty persons being present, not all members, however.

**Bluefields.** A General Mission Conference was held at Bluefields in May (1928). Papers were read and discussed on a number of different and very important subjects; for instance, "Work among the Creole Women," "Work among Indian Women and Girls," "Ways and Means to get our Members to help



in Spiritual and Temporal Matters," "Impressions and Suggestions for Future Work as they appear to a New Worker," "The Cultivation of Rice as a Means of Self-Support," "The Industrial School at Wasla," "What should be the Attitude of our Missionaries during the Time of Political Upheaval," and "How to Win the Young People to Loyalty to our Church."

It is the custom that the Conference closes with a devotional meeting. The paper at this devotional meeting was given by Bro. Hamilton, who spoke on "Christ our Living Way." The Conference concluded with the Holy Communion, at which Bishop Mueller presided; when all the workers renewed their consecration to our Lord and His service.

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## LABRADOR.

Makkovik Annual Report, 1st July 1927, to  
30th June, 1928

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**D**URING the year under review weather conditions have been peculiarly pleasant. The summer 1927 brought us, during July and August especially, continuously fine weather, most suitable for visiting the several islands near and far, where the members of our congregation carry on cod-fishing during the summer months. The autumn, 1927, was not so pleasant, though we had little snow. The first half December was extremely cold—as severe as January and February are usually. That time was followed by a fortnight of mild weather and thawing, till about New Year's time dry, cold, but not severe winter weather set in, and continued so in the main until Easter. Of the many winters we have seen in Labrador, this has been the most even and pleasant. The visits to our members living outside we have been able to carry out without hindrance or delay. There was exceptionally little snow, and when it started thawing in May, the land was soon free from snow, and the sea-ice also broke up early. By the end of May we could go by boat anywhere.

The work in church has been carried on as previously. The services are well attended by those who live at the station, as also by those who visit here occasionally. And not only the attendance, but also the general interest shown, testify



to the fact that the word of God is respected and treasured by many. As everywhere, so also here, our ministry is especially valued by the sick and suffering. At the furthest south of our district, the wife of the settler living there is both blind and bedridden. She has been to the hospital at St. Anthony last summer, but apparently with little benefit. Their house is situated at a lonely spot, the nearest neighbour living eight miles distant. Occasionally a traveller, who is going to barter his boots or furs at a trading place, may call at their house for a short rest, or stop eventually for a night. The other three members of that family are the husband of the blind woman and two adopted children, grown up now. All three have no education and can barely read. To be



SCHOOL CHILDREN AT MAKKOVIK.

blind and sick in such surroundings is indeed pitiful, and a visit there is most welcome. Twice during last winter I could make the journey (about fifty miles from here) and cheer them in their trials. The woman is indeed eager to have someone reading God's word to her and praying with her. And she shows her gratitude not only in words, but although she is blind, each time she brings out some little contribution to the church or mission. Once, when she had no money in hand, she gave me a weasel skin, which I was to sell at the store, and put the money received into the collection.

On the way to this blind woman I also visited another sick person, a middle-aged married woman, whose days seemed to be numbered, as she was in the last stage of consumption. Utter poverty was ruling there besides sickness. Happily I had a good stock of provisions with



me for the journey, and could leave some of it with them to relieve the situation. Not only was the sick woman without any nourishing or tasty food, but also the fourteen-months-old baby lacked every suitable nourishment. They were deeply grateful for the visit and the little help given. It is always a solemn task to visit a sick person, whom one cannot expect to see any more on earth, and to have a last word and prayer with them.

In our school work we went through peculiar experiences last year. Against all expectation, the last mailboat did not go as far as Nain, and the children that were to come to us from there, as well as one of our teachers, Miss K. Hettasch, were prevented from coming thereby. Also Miss A. Perrett, who was staying with her sister at Davis Inlet, missed her opportunity of returning as well. Only Miss M. Rowe was at the place to teach and watch over the children. Moreover, two maids were engaged at Nain, as helps for the two kitchens, and we had to go on without them also. Happily, we got the help of a girl from the village here, the daughter of our former storekeeper Wilson Anderson, and now the post-manager of the Hudson's Bay Company. Our people, living here at the station, are always very willing to help out in time of need to the limit of their possibilities. So with God's help we pulled through till at the end of January Miss A. Perrett, in the company of her father, returned to us by dog-sledge. And later on in the winter, when it became possible for a sister to travel so far, Miss Hettasch also arrived here, together with a few of the children from Nain.

This occurrence has led us to think, how desirable it would be, if we could have another school at Nain. It may not be possible to realize this in the near future, but the desirability of such a plan strongly suggested itself to our minds by these late difficulties. We shall endeavour to have the children come to us earlier hereafter, to prevent the recurrence of a similar upset. Another difficulty in the way of the northern children is that the small northern mailboat is hardly fit for ladies and children to travel on. Some of the parents will not send their children on the same to us, except there is somebody trustworthy travelling with them.

Apart from this we had a very pleasant time of work at school. There was little sickness among the children, except for a few weeks, when influenza was paying us a visit in March. Also the teachers kept in good health. All of the children profited in school, especially those who came in time and stayed for the whole season.

It was rather fortunate for us that Bro. Grubb and family had to stay here during last winter, since the house, to be built at Nain, could not be finished last year. As Bro. Grubb was helping in the work, both at the station, and also in



visiting the outside settlers, Bro. Lenz was more at liberty to help with the children and in school. Now Bro. Grubb and family have left for Nain, to assist in building the new house, and hope to be able to live in the same before next winter.

At the end of March, Dr. Longford, from Commander MacMillan's camp near Nain, paid us a few days' visit, and ministered to everybody in need of medical help. We were the more grateful for this, as Dr. Paddon of North-west river was prevented from coming thus far last winter, owing to much sickness in the south, as also the great fire at Muddy Bay School.

In closing we would like to thank most sincerely all kind friends who have contributed in any way towards our work, and especially towards our boarding school here. Gifts of clothing will be most thankfully received. We find it especially difficult to keep the boys respectably and comfortably clad. Above all we do thank most heartily all who have upheld us in the Lord's work by prayer, and we ask them, for His sake, to continue in intercession.

On behalf of the Makkovik staff,

B. LENZ.

*Makkovik, August, 1928.*

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### Annual Report. Hopedale, 1927-28.

A review of the ship's year that has just closed causes us to lift up our hearts and voices in a song of thanksgiving for the many, many mercies and blessings we have received from the hand of our heavenly Father day by day throughout the year. As individuals and as a congregation we have much cause to thank Him for His patience, for His long-suffering, for His tender fatherly care, for the bounteous provision He has made for us, for the comfort of His presence, and for the working of His Holy Spirit among us. Had we been able to receive all the spiritual blessings He has prepared for and offered us we should be rich; our spiritual poverty is only the result of our inability to accept and enjoy the great things He had made ready and desired to impart to us.

Unhindered by sickness of an epidemic character we have been able to continue our church services and our usual activities throughout the year, and there has been abundant proof that these have not only been appreciated but have been the source of true refreshment and strengthening for many, and frequent have been the expressions of thanks.



to God for His having sent the light and comfort of the Gospel to the Eskimos and settlers of Labrador.

Now that our work is confined more especially to the ministration of the Word of Life, our people seem to realize that the Mission is here for their spiritual and eternal welfare. But the truth is also manifesting itself more and more clearly to them that the work of the Mission through the stores in days that have now passed was also for their benefit, making provision for their temporal needs and requirements and standing between them and poverty and starvation.

Never before have we had so many visitors to this station as during the summer of 1927. The Labrador coast is getting gradually more known in America, and the Newfoundland government seeks to attract the tourists who bring the much-needed dollars into the country. Quite a number wished to stay over a trip of the mailboat, to be able to see a little of Eskimo life, and it fell to our lot to accommodate them as well as possible. It makes a large amount of extra work, but it raises up a good many friends for the Mission. People see the work as it is carried on, see what a blessing and benefit it is to the Eskimos, and thus become supporters. Among such we number our friend of many years standing, Commander D. B. MacMillan, Arctic explorer, scientist, and author. He again showed us his appreciation of our work and his desire to help by bringing and installing for us a "Delco" electric light plant, so that now we have our house and church lighted by electricity, certainly a great boon and convenience. He also collected for us in America \$1,000.00, which he handed to us for the work, to say nothing of toys, candies, etc., for the children of the congregation. A new but very enthusiastic friend and supporter we have found in Dr. O. Austin, of New York, who has become a great admirer of the work, and who is proving a very willing and generous helper. He has spent two summers on the coast, and in all probability will make this his annual summer vacation, and will not come merely to kill time, but to give us and our people the benefit of his medical and surgical skill.

Commander MacMillan, in July, 1927, established a scientific station in Anaktalak Bay, some twenty-four miles south and west of Nain, and there he and the members of the expedition have spent the winter studying Eskimos and Indians of Labrador and engaging in various branches of scientific work. The services of his doctor have been very freely placed at our disposal. Dr. Langford has visited all our stations and attended to any sick who might need his aid, and in fact has done all he possibly could to help us in any and every way. Still another boon was placed at our disposal by Com. MacMillan, *viz.*, the opportunity to send wireless messages through his wireless transmitting



station, WNP, so that we were able to send messages to and receive messages from our friends at home. Thus has opened up a new era in Labrador life. We can sit at home at ease and hear Big Ben of Westminster strike the hour, hear the news bulletin from London and Daventry, and listen to concerts, etc., in England, Germany, Canada, and U.S.A.

Thanks to the generosity of many kind friends we were again able to provide the usual Christmas treat for the children of the congregation. The visit of "Fader Karismas" has become quite an institution, and is eagerly looked forward to for weeks beforehand by all. One might venture to say this is as great a treat for adults as for youngsters, for all take part therein.

The problem of the education of our Labrador children is growing more and more acute as more and more families become non-resident at the station. For the advantages of the church services and of the school, people would prefer living here, but it is so difficult to obtain firewood in the vicinity and at the same time attend to the trapping on which they must depend for a living. A man needs so many miles of country over which to hunt and trap that they hinder one another when living too close together, so necessity compels them to scatter as much as possible in order to squeeze a bare living out of the country. Fur prices were very good last winter, and if fur-bearing animals were plentiful a good living might be made, but animals are not so plentiful. As it is men have to traverse many miles to keep their traps in order and to be constantly at it while the trapping season lasts, and yet they have so often to return home empty handed. The prices of goods in the stores are necessarily high, so at the best the Labrador men have a hard life and get very few comforts or luxuries.

The scattering of the people in this way entails more travelling on the part of the missionary, as we like, if possible, to visit all families twice during the winter. But travelling by dog team is slow and often arduous work, and it needs a fairly strong man to do it. Usually we can only see two or at the most three families in a day's run, and even then stops have to be as short as possible, but we feel that the services held are not only appreciated, but are a means of refreshment for our people. In their sicknesses and troubles they have only God to rely on, but He is very real and very near to many of them.

In closing our report we desire to thank most heartily all kind friends who have supported us in our work, and we request that constant prayer may be offered on our behalf, "that the word of God may have free course and be glorified" among us.

W. W. PERRETT.



### Report from Nain, 1928.

NAIN, LABRADOR.

*July, 3rd, 1928.*

Once again it is time to give you an account of the work and the chief events connected with the work entrusted to us here at Nain. In looking back to the past twelve months our hearts are filled with gratitude to our faithful God and Saviour, Who has not dealt with us according to our weakness and insufficiency, and has not cast us away as useless, but has still blessed our doings, and has guided us and our flock of Eskimos and settlers safely through all the events thus far. If anything has been achieved, to Him be all glory and honour, and for what we have done amiss in our shortsightedness may He forgive us, and may He still carry out His purposes to the glory of His name.

The past year has been marked throughout by the presence of a large body of outsiders within the near vicinity of the station:—the Rawson-MacMillan Field Museum Expedition. In July last year Commander MacMillan arrived here with two motor schooners and a staff of eleven scientists and engineers, and one Labrador man as interpreter. Twenty miles from here in the Anaktalak Bay he settled, erecting a roomy house, which he intends using for some years to come. Fortunately he is not a stranger to us, since 1910 he has been an occasional visitor of the coast, and his attitude towards the Mission has been from the beginning that of friendly interest. This he has ever increasingly proved to us during the past twelve months. The expedition will leave us again this summer for one year, and we can only say that we are sorry to see them go. Com. MacMillan has a very soft heart, and the occasions when he has relieved poor people in want are too numerous to be related. On one or two occasions he has kept an Eskimo family from actual starvation. Indians also came to him in times of want and never went away without having been helped over the dead spot.

Naturally our life was changed not a little through occasional visitors from the camp. The first arrival of the motor-sledge at the end of the old year was an event when old and young thronged out on the bitterly cold winter day, to witness the arrival of "Tin-Lizzy." And great was the joy, when the engineer, Mr. Jaynes, took some sledges loaded with people in tow, travelling around with them at a speed never attained with dogs. Later in the season our people had the pleasure of seeing themselves as well as scenes and people from the far North of Greenland at a moving picture evening. Particularly helpful was the doctor of the expedition, Dr. Langford. Untiringly he followed every call, travelling



several times to Hopedale, to Makkovik, to Hebron, and repeatedly gave his valuable help and advice here at Nain. It is not possible to do justice to Com. MacMillan in this report, but the above will suffice to give you an idea of the way in which he has endeavoured to brighten the lives of our people as well as our own.

Through the return to the coast of Br. and Sr. Grubb a new situation has been brought about for our station. Last summer it was impossible to do much in the way of constructing a house for them to live in ; and the present little missionary's dwelling is hardly large enough to house one couple and all the things indispensable at a station in Labrador.



THE CHURCH AT NAIN.

So it was necessary for them to spend the year at Makkovik. Though Br. Grubb did not have much opportunity for getting deeper into the secrets of the Eskimo language, the time at Makkovik was by no means a loss to him. In the middle of May, when it became possible to start with building, he came here to begin with the new building. Many hands being willing to help, he has made good progress, and it seems reasonable to expect, that he will be able to live in the new house before the autumn sets in. The new house is situated somewhat in the background between the church and our house. It is built as far as possible on the foundation of the old church, which has also been used as foundation for the school-house, which was destroyed in the fire of 1921. So



we have every reason to hope that this time there will be no danger of the house getting distorted through the moving of the ground, caused by the action of the frost on the substratum of clay. We shall be very glad of getting some help from Br. Grubb, when he will have got better hold of the language. The present development of conditions tends to keep the congregation scattered practically through the whole year, and this means a great increase of work, while the possibility of getting help in it from the native helpers is greatly diminished.

A very unusual state of affairs was created last autumn, when for some unaccountable reason the mail-boat failed to come here as scheduled in October. Not only were we left without supply of vegetables, more particularly without potatoes, but our letters, official and to friends at home, were left in our hands, and last but not least, our daughter Katie could not return to her sphere of work at Makkovik. With her eight or nine settlers' children were to go to school, who of course were left here also. We did the best that could be done—we started school here. Three children who could not be housed in the village Katie took into her own little bedroom, the others being with relations or having their parents here. Our sitting-room became school-room and though it was not very convenient, we were glad to be able to do something to improve the situation created through the non-appearing of the mail boat. At Christmas we had to let the children who were living with Katie go home to their parents. School, however, was carried on for the rest of the children, until in March it became possible for Katie to travel to Makkovik, taking with her two of the children. Some of the others were taken there by their respective fathers.

As mentioned in previous reports, there is a growing difficulty in carrying on school for the Eskimo children, on account of the parents living away from the station. This was experienced again in the past winter. Yet we carried on school for the few children who were on the station, having two classes, the juniors being instructed by our old well-tried helper Friedericke Illiniartitsijok. In spite of her age she does all that can be expected of a native, and the little ones love to go to her. The senior class I kept as usual, and my wife the sewing classes. The results would be quite gratifying if there was regular attendance; but it is very discouraging, when the majority come to school only for a week or so at a time, then remaining away with their parents for weeks, then peeping in only for a week. And yet this is better than not having them at all. One thing is certain, that we must not let the school go on as it does at present; for if it does we shall soon have a collection of alphabets among our people. We feel at the present time more than ever



before the need of reaching the souls of the children. Com. MacMillan has promised to do his best to get for us a school, not a day-school, but a boarding school with a teacher living with the children and able to exercise an influence for good on the children's morals. God grant that something of that nature will come about before too late.

The health of our community has been fairly good throughout the year; only just when we had the greatest gathering of people on the station, at Passion week and Easter, we were visited by an epidemic of influenza, when very few indeed escaped. The meetings at this time are usually crowded and we get very good singing by choir and congregation. Not so this year. The church rarely was more than half full, and in the singing there was none of the usual heartiness. For us this exceedingly busy time meant rather an overdose of work, which can be readily understood, if one remembers that in the one week there are thirty-six Eskimo and English services, frequent calls of the many members living outside who have come for the festival season, and besides this the many calls to be made at the sick beds. Yet sufficient strength was given us, and we ourselves were kept from getting the infection. It made us realize once again that the Lord never lays more on our shoulders than we can bear. While nearly all, even all patients with pneumonia recovered, one aged member of this congregation—the old school-master Nathanael—was taken home to Him in Whom he had trusted. Seventy-nine years old, for three years paralyzed in his bed, we could but be grateful for his deliverance from all timely troubles. General sympathy was shown to his faithful wife at this occasion, and much of the good that often lies hidden beneath the surface with our simple folks came into evidence.

A very difficult problem of late is the getting of faithful and suitable native helpers. For two years we have had to get along as best we could with only two. One is the well-tried Michael Atsertatajok, who is also indispensable in the choir and the brass band. The other is Abia Green, who has become totally blind. Since he has humbly submitted to the dark way which God in His wisdom is leading him, he has become very valuable to us, and his sermons are full of earnestness. Yet in the congregation life he is not as useful as before, getting everything that is going on only from hearsay. Michael alone has often more than he can manage, especially when there are difficult cases to deal with in the congregation. Yet among all our other men there are none whom we feel we could put into that position. The influence of a good native helper cannot easily be overestimated, and we have as yet none of those dominating characters which have repeatedly proved a great blessing in our congregations in days gone by.



Our flock has been gradually increasing during the latter years, may it mean not only an increase in outward numbers, but through the grace of God an increase brought about of those who are members of the invisible church. To Him who has helped us thus far nothing is impossible. In Him we will put our trust. May He Himself make us more and more useful tools in His hands.

Yours faithfully in His service,

P. HETTASCH.

Hebron, Labrador.

*July 1st, 1928.*

Once more the time has come to write a Report ; and I wish I could write many encouraging and pleasing things. But the inward life of our people, taken as a whole, seems much the same as last year. Now and again something shows that God is working in one or another. The people are living much more scattered now, both winter and summer ; very few of those from a distance have been present at the main festivals, excepting Passion Week and Easter. All of them would have liked to come, but unsafe ice, and scarcity of dog's food and money, forced them to stay where they lived. Still, according to their assurances, they had been present with us in spirit at our meetings. They read the word of God at their out-places, as there is somebody in every family who can read ; still, it is not like church. In February I visited the four families living in Nappartok Bay, and baptized two infants. The couple who lost their daughter frozen to death last year, were rejoiced by the arrival of another.

Four new members were confirmed, and joined with us in the Holy Communion for the first time on Maundy Thursday. This was the largest assembly for the Communion that I have seen in my five years here. Between fifty and sixty were present. From Okak only three families arrived. Two of them had brought babies to be baptized, otherwise they would not have come, as the weather was not favourable for travelling.

To give the Okak people a better chance of taking part in the Congregation Festival we held it on the Saturday before Palm Sunday, and not on the 28th of February as usual. Most of them were too poor to take the trip to Hebron (sixty miles by dog-sledge) as it needs a good deal of money and dogs' food to make a journey of that length with family and relations. Dogs' food was scarce here, too.

From the 18th to the 24th of April I visited in Okak. On Saturday and Sunday all the Okak people were present excepting one family. At the Communion quite a number of the women were much moved ; streams of tears running down their faces. Please God, some good fruit will come



of it, and it be not only a passing emotion. The head of the family that did not attend, our chapel-servant and lay-preacher, has caused us some sorrow, as we find that he has lately been living in bigamy. This only came to light at the death of his wife ; but now he has promised to start a new life.

Our other helper, who lives at Okak, has promised to keep the services as often as he is there on Sundays. Another man has been holding services in the absence of a regular helper ; and him I have encouraged to go on witnessing for his Master, and he has promised to do so.

We are in difficulties for want of real helpers here. One had to be put under church discipline ; another asked to be allowed to resign, as the people, he said, did not esteem him, and he was not a fluent speaker. After all it proved a good thing that he resigned, for he was a hot tempered man, and had even threatened to use force. After a time we allowed the excluded one to take office again, but there seemed to be nobody suitable to fill the other vacancy, so we have not elected anyone yet.

At the end of April I made a trip round Saeglek Bay to see all the people living there, and they were all glad to see me. They were all in good health, and not in any particular want. On the 28th February a sledge arrived from Killinek, where the Canadian Government had established an aeroplane station, seeking news of a lost aeroplane with four men on board. No one could give any information, as nothing had been seen of the machine. On the 17th it had been seen in Killinek, and a message had been received that it was short of fuel. In May we heard that the plane had lost its propeller and had landed somewhere near Ramah. The men were not hurt, but the plane was smashed. The men walked over the ice to Aulatsivik (Eclipse Harbour) where some Eskimos live. They shot a walrus on their way, and eventually arrived safely in Killinek.

The health of our people has remained good. One grown-up person died at Okak. Since the autumn nine babies were born and baptized, of whom two died, one in Okak and one here.

Seals were not so plentiful as usual. They came too late for the nets ; though in Saeglek a number of the men did well with their guns. Through most of the winter the people got occasional deer-meat, and nobody had to go hungry. Foxes were fewer than last winter. During the summer quite a number of American tourists came here, and all were willing to help us and our people ; but happily there was little for them to do, as none of the people were ill.

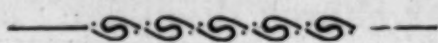
On February 14th we had a visit from Dr. Koenig, a German ethnologist. He stayed here until the 2nd of May,



and then went on to Killinek. He only collected a few old folk-tales here.

Last winter drinking started again among some of the men ; and some of them got drunk. On the 24th of December, at nine o'clock at night, a drunken man came dragging a woman to the Mission House : it was not a pleasant sight, but it was the woman herself who had provoked the man and given him drink. At times there seems to be more darkness than light in Hebron ; still we have much to thank God for, and may He soon give us a real moving of the hearts that seems so cold and careless.

S. WALDMANN.



## ALASKA.

Bethel, June 1928.

**W**HETHER winter nights be long and days short, or summer days long and nights short, as in Alaska, time flies just as in any other part of the world.

Long winters end with the going of the snow. The past winter, though cold by spells, had its long thaw time in January, and already on the 11th of May the Kuskokwim ice in front of Bethel broke, and by the 14th was steadily moving on its way towards the Behring Sea. By the first of June the ship was reported approaching the mouth of the river.

The work of the Mission was carried on in the usual manner. At Bethel well attended services and enthusiastically eager Sunday-school classes cheered the workers. The large Junior Choir, consisting of white and native children, was a delight, and together with the Senior Choir added interest to our Sunday evening English services. The native choir also continued to lead the congregational singing, and usually were prepared to give special hymns. The congregation partook of the Lord's Supper twice in the half year ; at New Year and on Maundy Thursday. The missionaries had planned for a special Easter programme, but an epidemic of colds and pneumonia destroyed these hopes, and cast a gloom over the Easter preparation period. However, by Easter most of the patients had recovered and a fair proportion of the congregation came out for the early morning Easter Celebration—a service that has intimate and heartfelt meaning and hope for most of them. As you watch the faces of the congregation gathered in the cemetery, you will notice many a wistful, longing glance, as their eyes wander over the resting places of their departed. At about the same



hour in many surrounding villages the helpers are gathered in like services rejoicing in their risen Lord and in the hope of immortality He has brought.

The villages in the Bethel district were visited as frequently as possible by us. The coastal villages, owing to a siege of ill-health, could not be visited. Our work there needs resident workers. The people are backward, but open to the influence of the Gospel. Some of their own number are preaching and teaching the Word, but their knowledge of it is lamentably inadequate. Helper Ivan Petluska resigned his position and will move out of the district. After the death of his wife he found conditions too adverse. His second wife is not friendly to the coast folk. Also his position as public interpreter places him between people and teachers, traders and traders, and traders and natives, so that usually he got a share of blame for everything and anything not as it should be. These people need the preaching of the Good News. A white couple ought to be stationed there, but at present none are prepared or available to take up the difficult work among the Coast people.

The up-river villages have their own peculiar problems, but we have been able to visit them often enough so as to be of help to them in finding solutions for them. At Tuluksak the disgruntled Makar has been replaced by a promising young man. Makar was talking of joining the Greek Catholics, but his wife says: "You know we wouldn't do that. Why talk about it?" So he still remains a member, thanks to his faithful, sensible wife.

At Akiak the difficult situation among our young people remains, though it seems as if an awakening to better things were close at hand. May it be so! A resident missionary would be appreciated by the natives, and quite a few of the white people too would be glad of church services. The native young people there are very much like sheep without a shepherd spiritually, and the voice of the tempter is still insistent and loud.

Of the Tundra people we may say that they continue ready to learn. They also have their troubles, but these troubles are growing out of their own native past and nature. The influence of the white man is not felt so strongly here.



AN ALASKAN SLEDGE-DOG.



A peculiar situation arose at one of the villages. They had dismissed Lloyd Neck from their village, but there was no one among their own number able to lead. However, two of the older men became self-nominated candidates, and called a meeting of the congregation. There an old man, not a member, expressed our sentiments exactly. He said, "I know just what you two men want. Both of you wish to be Helper. But neither of you can read or know the Word of God, and therefore you are not able to become Helpers, and furthermore your lives have been such that you are not even worthy. Over there (indicating some of the boys and younger men of the village) are some who can read the Word and have been taught; if they grow up to be of good character, some day we might choose a Helper from among them." Later one of the two candidates, in his own home, remarked, "The talk of that old fellow was very vague."

Of late years the natives of the villages whom we visit on our travels have been urged to feed the Mission dog-team while stopping at their villages. This they have been doing rather willingly, but on one of our Tundra trips, the spokesman of one of the villages there informed us that as the Mission was so rich a concern we would have to pay for fish thereafter. Some white man, not interested in spiritual work among the natives, had told them so; and he probably considered it a good joke. This incident among the Tundra people afforded the missionary opportunity to enlighten them how Mission funds are gathered. It seemed to make an impression; and it remains to be seen whether they will remember until next winter.

And thus the work is carried on. All sorts of situations have to be faced and explained, and at all times the Gospel must be preached and lived. We rejoice that the four gospels are now translated and are to be printed. This will bring more of the good news into their own homes, where it will be read by old and young. Additional hymns have been translated. The number in the new hymnbook will be seventy-eight.

We rejoice in these additions to our equipment, and also we thank you for your increasing interest and fellowship in the work. And now may the Lord of the harvest continue to add His blessing.

THE BETHEL MISSIONARIES.

### Quinhagak, June 1928.

Quinhagak has seen twenty-five years of missionary service. No doubt, during these years there has been hardship and many a time disappointment. But it has all been worth while, when we compare the outward and spiritual life of the natives with that of twenty-five years ago. The igloos of the past, with their filth and unhealthy conditions, have disappeared. Log and frame houses have taken their place.



There are over thirty houses now belonging to the natives. These all have floors, windows, and rainproof roofs, and are furnished with stoves. Those who are better-to-do, of course, have a certain amount of furniture too. Many of the people own small herds of reindeer, from which they derive some income every year, besides having meat for food and skins for clothing. Nearly all of them own small boats for fishing, and many of them have larger sailing boats for use in travelling out at sea.

It has ever been the aim of the mission to train the natives to be industrious, instead of becoming paupers. They have done very well on the whole, especially when we consider that they often work against great odds. There is very little chance to find employment outside of hunting and fishing. But they attend to that diligently. In leisure time we often find them carving ivory curios. The women always have considerable income from the sale of baskets.

Above all we want our people to be honest and true Christians in all they do and wherever they go. We are glad to say that many of them are doing so. Our young men have often been sought after because of their honesty and diligence. And as they have travelled far and near we know that several at least have let their light shine, teaching the heathen, admonishing the wayward, and refusing to taste of the forbidden fire-water when tempted.

All the services and evening classes during the winter were well attended. The men, though out hunting all the week, would make it a rule to get home for Sundays. The Passion Week and Easter services were especially well attended. All the people were at home and waiting for the Easter celebrations before moving out to their spring camps. Every night the church was filled, and on Easter Day it was very crowded. At the Lord's Supper on Good Friday ninety-four partook; this is probably a larger number than ever partook before.

We have many young people. Last year there was a confirmation class of eleven, and this year we confirmed fifteen on Palm Sunday after due instruction. A number of young couples were married last summer, and we expect the wedding bells to ring again this summer.

Immediately after Easter there was a general exodus. Some went to the reindeer camps, others to the mountains to hunt squirrels, and still others went up the beach for seal-hunting.

As our people had a lean fur-season last year, and a poor harvest of fish last summer owing to the influenza, they were rather poor and more or less heavily in debt. But the fur catch this winter more than made up for the shortage in most cases. Our people have probably never had such a good fur season: the weather conditions were just right. We thank God, the Giver of all good gifts, for His kindness



shown to our people. Furthermore we are thankful for the general good health of our people since last summer. With the exception of a few chronic cases there was practically no sickness all winter. This spring we had a slight epidemic of influenza, but no cases were serious.

The time has come for our people to look forward towards self-support. At a meeting at Easter we suggested that the congregation take over all the church expenses from now on. To many it seemed like a big undertaking, and only after



ALASKAN NATIVE HELPERS.

considerable discussion they decided to try. We also took up a collection towards the enlarging of the church, which is to be done this summer. This amounted to twenty-two dollars. But when the time comes for the building we have their promise that they will give part of their labour free.

Family worship also needs stimulating. As yet, grace before meals is the only form of worship in many homes. But in our evening classes we have aroused an interest in the reading and translation of God's Word. Nearly all of the young people and older children can now read the printed translation. But they are rather reticent about having morning or evening worship in their own homes. They need



to be encouraged in this. A small book of translations, and the hymns, makes a good companion for the young men on their hunting trips. Some of the young men have testified to this. We look forward to the time when we shall have more of the word of God in print in Alaskan Eskimo. We were not able to do as much travelling as usual, and were not able to take the trip to Togiak. But the Togiak people were not entirely disappointed. One of our natives from here, Isaac by name, was sent on a preaching tour to Good News Bay and the coast village beyond. Wherever he went the people told him that he must not turn back yet, or the people in the next village would be disappointed. In spite of shortage of fish they fed his dogs free, and even lent him more dogs, so, as the trail was good, he went all the way to Togiak. Thus he satisfied, at least in part, the hunger for the Word of God. Nearly every night they kept him up till midnight preaching and teaching the Glad Message. How we wish that we could serve them better and bring them the Message oftener.

In Good News Bay the work is rather hard, due to the fact that there are two factions in the village, and it is hard for the Helper to keep neutral. An immediate necessity in that place is a chapel. For this purpose we have already collected seventy-eight dollars locally, and we have the promise of more. This is a village that we should not neglect.

Again we thank God for His blessings in the past; and pray for the real showers of blessing and the outpouring of the Holy Spirit upon our work. Friends, pray for us and our people.

F. AND M. DREBERT.

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### Kuskokwim Orphanage and School.

This is a youthful institution, and, like all things youthful, it, too, is growing. The last report closed with sixteen children enjoying home and education there; now the number is thirty.

The children have advanced in cleanliness and in the knowledge of such homely things as sweeping, dusting, washing, ironing, baking bread, sewing, and so on. In school they have made very gratifying progress in the three "R's." Within the influence of a Christian home life we can readily believe that there has been a manifest growth in those graces in which their Heavenly Father delights. But they have not become saints, and, like most of us, probably never will while in the midst of human frailty. Their teachers can never relax in discipline. The very fact that the teachers are so few makes that essential. Furthermore, the growing boys present a peculiar problem. The Eskimo boy has inherited into his mental make-up the tradition that woman



is his inferior. This racial trait does not make it any easier for our Lady Teachers! No one need think that another man on the staff at the orphanage will not find enough work to do. The first line of this report speaks of the youthfulness of our work; it is a growing work. Things need to be done to foster that growth.

We have undertaken a great work up here in Alaska.

We have put considerable effort into the beginning of it; it is worthy of steady continued effort. It will become the heart and centre of our Mission in Alaska. Boys and girls will go from this home to live among their people. They will lose much in the contact; but the continued contact of the life of these returned boys and girls will tell mightily in the uplift of the Kuskokwim Eskimos. And it is our most cherished hope that some of our boys will become helpers, and thus directly have a part in the evangelization of their race. Furthermore, among white and native Alaskans alike, the Orphanage in itself has become a silent but persuasive witness to the sincerity of Moravian followers of Christ; and to our Christian Eskimos it speaks a language of sympathy and fellowship because of a common Lord and Saviour.

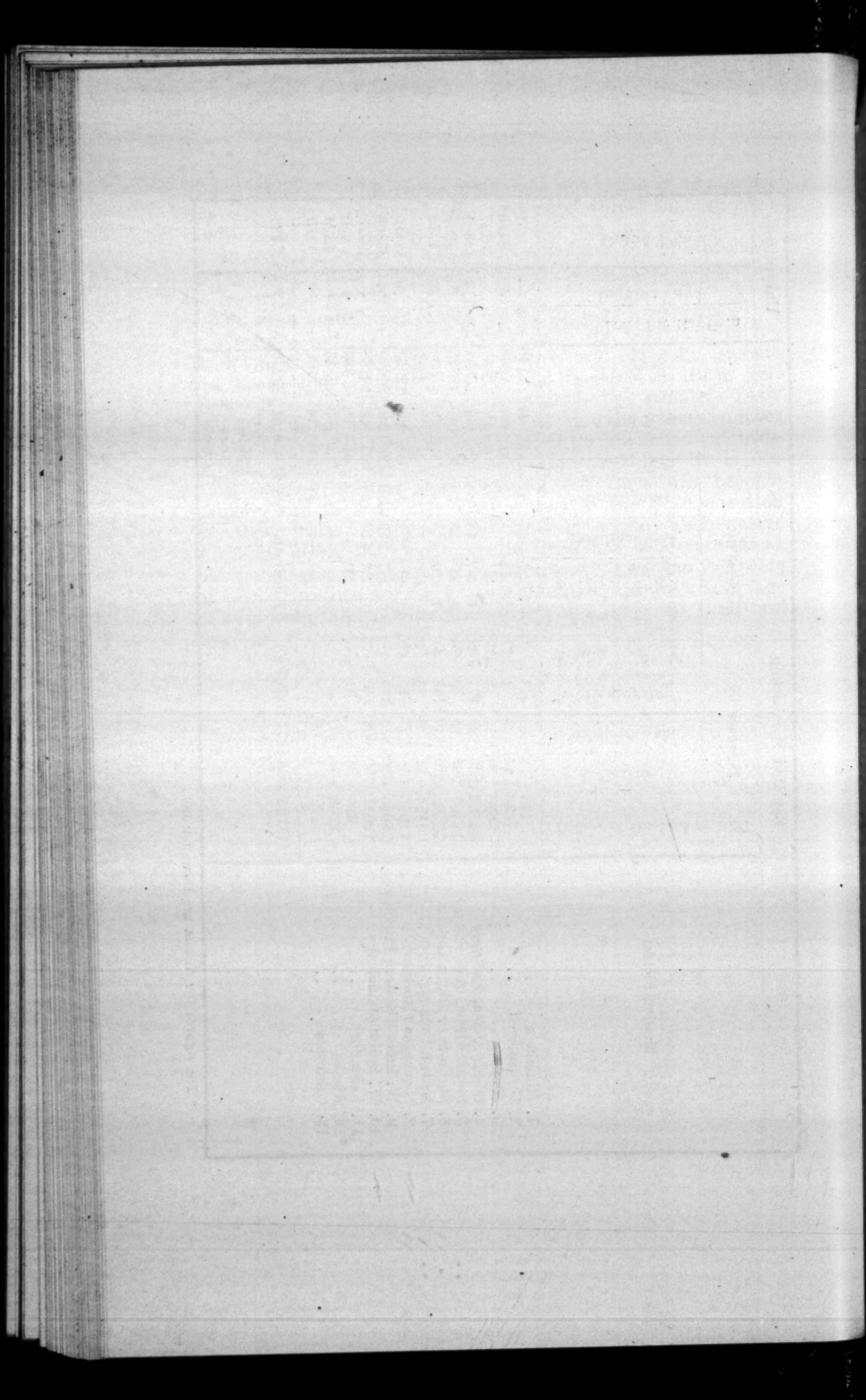
A. F. BUTZIN.













# SUBSCRIPTIONS AND DONATIONS

RECEIVED TOWARDS THE SUPPORT OF THE

## MISSIONS OF THE UNITED BRETHREN

(Or "MORAVIANS")

FROM

MEMBERS AND FRIENDS IN GREAT BRITAIN AND IRELAND

(for the Year ending March 31st, 1929).

### LONDON ASSOCIATION IN AID OF MORAVIAN MISSIONS.

	GENERAL FUND. £ s. d.			SPECIAL OBJECTS. £ s. d.		
Ordinary Contributions, <i>less Expenses</i> .. .. .	..	..	..	3258	12	6
Legacies for General Fund .. .. .	..	..	..	2500	5	10
Special Funds :—						
Leper Home, Jerusalem .. .. .	..	..	..	362	1	7
Ditto Beds .. .. .	..	..	..	274	11	3
						636 12 10
Tibet Mission and "Own Missionaries," and Tibetan Scriptures and Tracts .. .. .	..	..	..	293	16	10
Leh Zenana Mission, "Own Missionary" .. .. .	..	..	..	25	0	0
Leh Mission and "Lady Evangelist" .. .. .	..	..	..	9	6	0
Kyelang .. .. .	..	..	..	7	12	6
Hopedale, Labrador .. .. .	..	..	..	36	1	0
Labrador Mission .. .. .	..	..	..	41	18	6
Nicaragua Mission and Native Evangelist .. .. .	..	..	..	30	1	2
Jamaica Mission and "Own Missionaries" .. .. .	..	..	..	62	18	10
North Queensland .. .. .	..	..	..	3	3	0
West Indian Hurricane Fund .. .. .	..	..	..	670	3	10
Unyamwezi .. .. .	..	..	..	36	1	6
Alaska .. .. .	..	..	..	5	0	0
Banning .. .. .	..	..	..	2	0	0
Deficiency and Emergency .. .. .	..	..	..	3	6	0
Sale of Tinfoil :—Foreign Missions .. .. .	..	..	..	2	11	6
West India Country Schools :—						
Jamaica .. .. .	..	..	..	16	18	4
Ditto for Ferguson School Prize Fund .. .. .	..	..	..	3	19	6
St. Kitts (for Leach School) .. .. .	..	..	..	27	13	10
Trinidad, L'Anse Noire .. .. .	..	..	..	6	6	0
						54 17 8
				£5,761	9	10
				£1,917	19	8
				Total £7,679 9s. 6d.		



## Boarding Schools' Juvenile Missionary Association.

	£	s.	d.	£	s.	d.
Ladies' Schools:—						
Fairfield High School for Girls, per Miss E. F. Edwards .. ..				9	7	7
Old Pupils:—Bedford Ladies .. ..	5	0	0			
Tytherton Ladies .. ..	1	16	0			
				6	16	0
Total	£16	3	7			
Appropriated thus:—						
Jamaica Schools .. ..				5	7	10
East West India Schools .. ..				5	7	10
Makkovik School .. ..				5	7	11
				£16	3	7

## Boarding Schools Branch of the Young People's Auxiliary (Y.P.A.)

Fulneck:—Ladies' School, for General Mission Fund .. ..	£12	0	0
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## Moravian Mite Association.

BY MISS H. MAUD ESSEX, London, Secretary.

## BALTONSBOROUGH.

Per Rev. C. W. Satchwell.

	£	s.	d.	£	s.	d.
Jarritt, Mrs. .. ..	1	0	0			
Satchwell, Miss .. ..	2	1	8	3	1	8

## BATH.

Harding, Mrs. .. ..	1	0	0			
Hodges, Miss R. E. .. ..	2	0	0	3	0	0

## BATH (TWERTON).

Per Mr. F. W. Summers.

Roper, Miss A., By .. ..	4	5	4	4	5	4
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## BEDFORD (ST. PETER'S).

Per Miss Essex.

Y.P.A. .. ..	1	0	0	1	0	0
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## BRISTOL.

Matthews, Mrs. .. ..	5	12	8			
Neath, Mr and Mrs. .. ..	0	10	0	6	2	8

## BROCKWEIR.

Per Rev. S. T. Stratford.

Seamer, Mrs. .. ..	8	7	4	8	7	4
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## DUBLIN.

Per Miss E. Boydell.

	£	s.	d.	£	s.	d.
Ashenhurst, Miss M. .. ..	2	5	6			
Boydell, Miss .. ..	5	16	0			
Crawford, Miss Iris .. ..	1	15	0			
Lang, Miss E. .. ..	2	6	4			
Read, Miss E. .. ..	2	7	2			
Wilson, Miss Daisy .. ..	0	10	0	15	0	0

## EYDON.

Clemens, Miss L., By .. ..	3	7	8	3	7	8
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## KILWARLIN.

Per Rev. R. S. Farrar.

Collected in 1928 .. ..	0	17	0	0	17	0
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## KIMBOLTON.

Per Mr. H. Foskett.

Robinson, Miss J., By .. ..	1	10	6	1	10	6
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## KINGSWOOD.

Per Mr. R. F. Mellowes.

Davis, Mr. .. ..	1	2	9			
Flook, Mrs. H. J. .. ..	0	10	0			
Lewis, Master H. .. ..	0	6	6			
Mellowes, Mr. .. ..	0	5	0			
Monks, Mrs. .. ..	0	5	0			
Oram, Miss R. .. ..	0	4	4			
Redgers, Miss C. .. ..	0	7	0			
Stone, Miss .. ..	0	10	10	3	11	5



## LEOMINSTER.

Per Miss B. Reichel.

	£	s.	d.	£	s.	d.
Davis, Mrs. T. .. ..	0	13	0			
Davis, Miss M. .. ..	1	1	1			
Mellowes, Miss J. .. ..	1	1	8			
Missionary Box (Cholstrey) .. ..	0	3	7			
By Mary Turney and Ivy Shutt .. ..	0	4	3			
Goodwin, Miss Kitty .. ..	0	2	2			
Holmes, Mrs. (The Broad) .. ..	0	3	0			
Gibbons, Miss Ruthie .. ..	0	12	0			
Grubb, Mrs. .. ..	0	2	6	4	3	3

## LONDON (FETTER LANE).

Hooper, Miss G. .. ..	1	12	6			
Shaw, Mrs. .. ..	0	7	6	2	0	0

## LONDON (HORNSEY).

Per Mrs. H. N. Smith.

Brownies .. ..	0	2	0			
Essex, Miss M. .. ..	0	8	8			
Fensom, Miss .. ..	0	4	8			
Gilchrist, Miss M. .. ..	0	8	9			
Groves, Mrs. .. ..	0	11	5			
Hester, Miss E. .. ..	0	4	6			
Klesel, Mrs. .. ..	0	2	4			
Nemo .. ..	0	5	0			
Pennington, Mrs. .. ..	0	3	6			
Pemsel, Miss M. .. ..	0	3	6			
L.O.P. .. ..	0	3	2			
Smith, Miss A. .. ..	0	3	1			
Smith, Mrs. H. N. .. ..	1	0	0			
Stooke, Mrs. .. ..	0	3	0			
Wareing, Miss .. ..	0	4	3	4	7	10

## LONDON (UPTON MANOR).

Per Rev. E. A. Wickes.

Moravian Sunday School	0	10	6	0	10	6
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## NEWQUAY.

Hutton, Miss E. M. .. ..	0	8	0	0	8	0
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## OCKBROOK.

	£	s.	d.	£	s.	d.
Connor, Mrs. .. ..	1	5	0			
Kershaw, Mrs. .. ..	1	0	0	2	5	0

## PRIORS MARSTON.

Cockerill, Mrs. .. ..	2	0	0	2	0	0
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## RISELEY.

Banks, Miss E., By .. ..	0	14	6			
Sunday School Box .. ..	0	5	6	1	0	0

## SWINDON.

Tomes, Mrs., By .. ..	1	17	6	1	17	6
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## WESTWARD HO.

Elliott, Rev. R. .. ..	0	5	0	0	5	0
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## WICKWAR.

Richmond, Mr. G. E. .. ..	0	5	0	0	5	0
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## WOODFORD.

Plant, Miss Hilda, By .. ..	0	18	0	0	18	0
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Postages, etc. .. ..				70	3	8
				0	10	5

Total £69 13 3

	£	s.	d.
One-third to Foreign Mis- sions .. ..	23	4	5
One-third to Home Missions .. ..	23	4	5
One-third to Czecho-Slovakia Mission .. ..	23	4	5

Total £69 13 3







GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

## SETTLE.

By Miss M. Davey.

Brace, Mrs.	..	1	1	0
Butterworth, Mrs. John	..	0	10	0
Craven, Mrs.	..	0	2	6
Davey, Miss M.	..	0	5	0
Fitzmaurice, Lord	..	2	0	0
Harger, Mr. J.	..	0	2	6
Hawkswell, Mrs.	..	0	5	0
Haworth, Mrs.	..	0	5	0
Kay, Mrs. Sellers	..	0	2	6
Kirkland, Mrs.	..	0	10	0
Lord, Mrs.	..	0	1	0
Marlor, Mrs.	..	0	10	0
Pettitt, Nurse	..	0	2	0
Porrett, Mrs.	..	0	2	6
Ringwood, Mrs.	..	0	10	0
Russell, Mr. C. N.	..	1	1	0
Smith, Mrs.	..	0	2	6
Southern, Mr. and Mrs.	..	2	2	0
Southern, John	..	0	4	0
Wray, Miss	..	0	2	6
£10 1s. 0d.				
Total		£210	13	3 £1648 4 7

## CONGREGATIONS.

## BAILDON.

By Rev. H. P. Mumford.

Collections in the Moravian				
Church	..	5	0	0
Ditto, in Sunday School	..	9	6	5
Hassé, A. B., Esq.	..	2	0	0
Hines, Miss	..	2	0	0
Mumford, Rev. H. P.	..	0	10	6
£18 16s. 11d.				

## Mission Boxes :

Boocock, Miss L.	..	0	2	11
Brook, Miss	..	0	5	0
Greenwood, Mrs.	..	0	4	6
Hodgson, Mrs. C.	..	0	5	9
Robinson, Mrs. H.	..	0	5	6
£1 3s. 8d.				

Total £20 0 7

## BALLINDERRY.

By Rev. R. S. Farrar.

Collections in the Moravian				
Church	..	1	5	0
Mission Boxes	..	0	11	6
Total		£1	16	6

## BALTONSBOROUGH.

By Rev. C. W. Satchwell.

Collections in the Moravian				
Church	..	4	15	2
Anon.	..	6	0	0
Mite Association (see p. lvi.)				
£10 15s. 2d.				

GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

## Mission Boxes :

Lester, Max	..	0	8	6
Maldment, Miss	..	0	15	6
Sunday School	..	0	16	0
The Manse	..	0	10	0
£2 10s. 0d.				
Total		£13	5	2

## BEDFORD.

By Rt. Rev. S. Connor.

## Collections in the Moravian

Church	..	8	0	0
Sunday School	..	6	6	7
Mite Association (see p. lvi.)				
"Roselle Gardens"	..	3	10	0
£17 16s. 7d.				

## Mission Boxes :

A Friend	..	0	10	0
Aston, Mr. and Mrs.	..	0	9	7
Barker, Miss	..	0	11	5
Blott, Mrs.	..	0	10	6
Briggs, Miss	..	0	2	2
Brittain, Miss	..	0	3	4
Careless, Miss F.	..	0	10	4
Connor, Mrs.	..	1	1	8
Cordwell, Miss	..	2	3	5
Dennis, Miss	..	0	12	11
Gribble, Mrs. H.	..	0	4	0
Gribble, Miss D.	..	0	11	3
Hague, Mrs. James	..	2	12	0
Hague, Mr. Joseph	..	0	9	2
Hewitt, Miss	..	0	7	11
Jarvis, Miss	..	0	7	1
Lane, Miss	..	1	12	7
Leach, Mrs.	..	0	15	6
Marriott, Mrs.	..	0	7	7
Purser, Miss B.	..	0	14	2
Purser, Fred	..	0	13	10
Thomson, Mr. R.	..	0	7	9
Wheatley, Miss F.	..	0	4	9
£16 2s. 11d.				

By Miss Seifferth.

Arnold, Mrs. S.	..	1	0	0
Batt, Miss	..	0	5	0
Essex, Miss	..	0	5	0
Essex, Mrs. Edward	..	1	0	0
Horton, Mr.	..	0	5	0
Hyslop, Mrs.	..	1	0	0
North, Mrs.	..	0	5	0
Oates, Miss	..	0	2	0
Peacock, Mrs.	..	1	10	0
Polhill, Mr. Cecil	..	5	0	0
Seifferth, Miss	..	0	5	0
Smith, Miss M.	..	0	2	6
Thompson, Miss	..	1	0	0
Timaeus, Miss L.	..	1	0	0
Timaeus, Miss S. F.	..	1	0	0
£13 19s. 6d.				

By Mrs. E. R. Hassé.

Allen, Mr. W.	..	0	10	0
Allen, Mr. W. S.	..	2	0	0
Gordon, Mrs.	..	2	0	0
Gordon, Miss L.	..	1	0	0
Hassé, Prof. H. R.	..	1	10	0
Hassé, Mrs. E. R.	..	1	0	0



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Kragh, Mrs. .. ..	0	5	0			
Kragh, Miss .. ..	0	5	0			
Lorraine, Miss E. ..	1	0	0			
Priestman, Mr. & Mrs. T.	5	0	0			
Smith, Mrs. F. .. ..	0	5	0			
Smith, Mr. H. .. ..	0	5	0			
	£15 0s. 0d.					

By Miss L. Timaeus.

For Medical Mission, Leh.

Roselle Garden .. ..	0	5	0
Seifferth, Miss .. ..	0	2	6
Timaeus, Miss L. .. ..	0	5	0
Timaeus, Miss S. F. ..	0	5	0
Timaeus, Miss M. W. ..	0	2	6
Timaeus, Miss H. M. ..	0	1	0
White, Miss .. ..	0	1	0
	£1 2s. 0d.		

Total £62 19 0 £1 2 0

#### BEDFORD.

Queen's Park.

By Rev. R. E. Pritchett.

Collections in the Sunday			
School .. ..	3	0	9
Ditto, Primary Dept. ..	1	4	11
Ditto, Guild .. ..	1	8	10
Chard, Mrs. .. ..	0	10	0
Newbound, Mrs. .. ..	0	10	0
Smith, Mrs. .. ..	1	0	0
	£7 14s. 6d.		

#### Mission Boxes :

Ayres, Miss .. ..	0	3	5
Bryant, Miss .. ..	0	15	0
Edwards, Miss .. ..	0	7	6
Haggar, Mrs. .. ..	1	15	5
Hill, Mrs. .. ..	0	10	10
Mills, Miss .. ..	0	9	11
Wilkinson, Miss .. ..	0	3	5
	£4 5s. 6d.		

Total £12 0 0

#### BELFAST.

University Road.

By Rev. C. A. Stooke.

Church Grant .. ..	6	0	0
Fulton, Mrs. .. ..	1	0	0
Lang, The Misses .. ..	0	10	0
Proceeds of Lectures ..	1	17	4
	£9 7s. 4d.		

#### Mission Boxes :

A Friend .. ..	0	1	0
Bell, Mrs. A. M. .. ..	0	10	0
Bradshaw, The Misses ..	0	11	2
Bridge, Miss J. .. ..	0	5	6
Bunting, Mrs. .. ..	0	13	6
Carson, Mrs. .. ..	0	6	11
Catney, Mr. E. .. ..	0	8	4
Coulter, Mrs. T. .. ..	0	18	9
Douds, Freda .. ..	0	3	7
Duncan, Miss .. ..	0	13	3

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Maloney, Marcella .. ..	0	1	6			
McWilliams, Mrs. J. ..	0	10	0			
Miller, Miss .. ..	0	8	2			
Shawe, Masters D. and R.	1	10	8			
Stanfield, The Misses J. and B. .. ..	1	7	4			
Stanfield, Mr. and Mrs. W. P. .. ..	1	0	0			
Thompson, Miss A. .. ..	0	4	1			
	£9 13s. 9d.					

Total £19 1 1

#### BRISTOL.

By Rev. E. J. Libbey, M.A.

Collections in the Moravian Church .. ..	5	1	10
Birtill, Mr. and Mrs. F. E., for Unyamwezi .. ..			2 10 0
Bishop, Miss, per Rev. J. H. Blandford, .. ..	0	5	0
Bishop, Miss P. M. .. ..	0	5	0
Harding, The late Dr. J. A. Ditto, for Leh Medical Mission .. ..			0 16 0
Harding, Miss H. F. .. ..	0	1	6
Hodges, Miss, for Jamaica Native Ministers' Training Fund .. ..			5 0 0
Mite Association (see p. lvi.)			

Total £9 13 4 £8 6 0

#### BRISTOL JOINT MISSIONARY ASSOCIATION.

Part Proceeds of Sale .. 63 7 9

By Miss A. S. Birtill.

Abbott, Miss V. .. ..	0	10	0
Amory, Mrs. .. ..	0	5	0
Birtill, Miss A. B. .. ..	0	2	6
Butlin, Miss .. ..	0	5	0
Butlin, Miss Mary .. ..	0	2	6
Cooke, Miss .. ..	0	1	0
Cordy, Mrs. .. ..	0	5	0
Crowe, Miss .. ..	0	5	0
Dawkins, Miss .. ..	0	10	0
Eberlé, B., Esq. .. ..	1	1	0
"Friends, Two" .. ..	0	2	6
Glanville, Miss .. ..	0	5	0
Holborow, Miss .. ..	0	5	0
Hooper, Miss .. ..	0	2	6
James, Mrs. F. .. ..	0	2	6
Lavington, Miss .. ..	0	2	6
Law, The late Miss .. ..	0	10	0
Libbey, Rev. and Mrs. E. J.	0	5	0
Manley, The Rev. Canon ..	0	5	0
Mitchell, Mr. and Mrs. ..	0	5	0
Mitchell, The Misses .. ..	0	2	6
Nairn, Mrs. .. ..	0	2	6
Nurse, Mrs. .. ..	0	2	6
Rogerson, Miss .. ..	0	2	6
Shaw, Mrs. .. ..	0	2	6
Stooke, Miss, for Sikonge ..			0 5 0
Tapscott, Miss .. ..	0	2	6
Tryon, Dr. Victoria .. ..	0	2	6
Whitwill, The Misses .. ..	0	5	0
Yeardley, Mrs. .. ..	0	2	6
Zippel, Bishop and Mrs. ..	1	0	0
	£8 2s. 0d.		



GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

*By Mrs. A. J. Heath.*

Harris, Miss	..	..	0	10	0
Heath, Rev. A. J.	..	..	0	5	0
Higginton, Mrs.	..	..	0	5	0
Mackenzie, Miss	..	..	0	10	0

£1 10s. 0d.

*By Mrs. B. LaTrobe.*

"A Friend"	..	..	1	1	0
Corrall, Miss	..	..	1	1	0
Holbrooke, Mrs.	..	..	1	0	0
LaTrobe, Mrs. B.	..	..	1	1	0
Nalsh, Mr.	..	..	0	5	0
White, Miss	..	..	5	0	0

£9 8s. 0d.

*Mission Boxes:*

Birtill Miss A. S.	..	..	0	18	2
Bishop, Miss	..	..	0	6	2
Brown, Mrs.	..	..	0	4	8
Bunting, Miss	..	..	0	4	4
Davis, Miss Betty	..	..	0	8	4
Davis, Master Trevor	..	..	0	4	1
"Four Friends at Salt- ford"	..	..	1	0	4
Harding, Miss	..	..	0	3	0
Heath, The Misses	..	..	0	1	10
Heighway, Mrs.	..	..	0	11	0
Keevill, Mr. J. B., "In Memory of Mary Kee- vill"	..	..	0	10	0
Keevill, Mrs. James	..	..	0	10	0
Klesel, Mrs. R.	..	..	0	11	7
LaTrobe, Mrs. B.	..	..	0	12	1
Light, Miss	..	..	0	9	2
Linton, Mrs.	..	..	0	12	11
Mahle, Miss M.	..	..	0	19	3
Mahle, Miss Joan	..	..	0	11	9
Powell, Mrs.	..	..	0	6	11
Price, The Misses	..	..	0	18	1
Rutley, Mrs.	..	..	0	15	7
Sunday School— Primary Dept.	..	..	1	14	6
Boys	..	..	0	18	4
Girls	..	..	0	17	4
Young Men's Bible Class	..	..	0	10	8
Welsford, Miss	..	..	0	4	10
Williams, Master Ronald	..	..	1	8	5

£16 13s. 4d.

Total £98 16 1 £0 5 0

## BROCKWEIR.

*By Rev. S. T. Stratford.*

Collections in the Moravian Church and Mission Boxes	..	..	..	..	..
1927	..	..	3	13	0
Ditto Ditto 1928	..	..	1	18	6
Mite Association (see p. lvi.)	..	..	..	..	..

Total £5 11 6

## CROOK.

*By Rev. G. A. Mitchell.*

Collections in the Moravian Church	..	..	..	1	10	0
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£1 10s. 0d.

GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

*Mission Boxes:*

Blakey, James	..	..	0	1	4
Coates, Alan	..	..	0	2	3
Fletcher, Brough	..	..	0	3	2
Fletcher, Marvey	..	..	0	3	4
Gibbon, Vera and Edna	..	..	0	2	10
Gibson, Beryl	..	..	0	8	11
Grundy, Connie & Arnold	..	..	0	14	11
Grundy, Doris	..	..	0	2	6
Harrod, Kate and Harry	..	..	0	3	4
Heyes, Marian	..	..	0	4	3
Jackson, Mrs.	..	..	0	3	0
Johnson, Miss E.	..	..	0	6	0
Pear, Mrs.	..	..	0	5	6
Race, Teddy	..	..	0	3	7
Riddell, Harry	..	..	0	5	1
Robinson, Edith	..	..	0	3	6
Rudge, George & James	..	..	0	1	8
Sams, Edna	..	..	0	1	0
Sunday School	..	..	1	8	0
Tulip, Mrs.	..	..	0	2	6
Turner, Mr. J. G.	..	..	0	2	2
Winter, Alan and Tom	..	..	0	1	3
Wood, John	..	..	0	13	9

£6 3s. 10d.

Total £7 13 10

## DUBLIN.

*By Sir John P. Griffith, Treasurer.*

Collections in the Moravian					
Church .. ..	130	11	7		
Collection at Lecture by					
Rev. C. H. Shawe ..	3	10	0		
Booth, R. W., Esq. ..	1	0	0		
Boydell, J. F., Esq. ..	20	0	0		
Boydell, Mrs. C. ..	10	0	0		
Ditto, for West India					
Schools .. ..				1	0 0
Ditto, for Leh Medical					
Mission .. ..				2	0 0
Ditto, for Jamaica Native					
Ministers' Training					
Fund .. ..				2	0 0
Bradshaw, The Misses, "In					
Memoriam, M.E.B." ..	1	0	0		
Dividends on two Shares					
in Commercial Buildings					
Company .. ..	6	0	0		
Griffith, Sir John P. ..	1000	0	0		
Griffith, Miss .. ..	25	0	0		
Jacob, Charles E. Esq. ..	1	0	0		
Keene, Miss .. ..	2	2	0		
Mite Association (see p. lvi.)					
Proceeds of Lantern Lec-					
ture by Rev. N. H.					
Gaarde .. ..	2	6	5		
Purser, John J. Esq., M.D.	2	0	0		
Telford, Mrs. C. .. ..	1	0	0		

£1205 10 0

Less Expenses .. 9 18 0

Net Total £1195 12 0 £5 0 0

## DUKINFIELD.

*By Rev. S. C. Neath.*

Collections in the Moravian Church	..	..	2	14	10
Ditto, in Sunday School	..	..	0	10	7
Ditto, at Lantern Lec- ture	..	..	1	1	4

£4 6s. 9d.



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes:</i>						
Anonymous ..	0	3	2			
Barratt, Mrs. ..	0	4	5			
Cookson, Miss N. ..	0	5	1			
Glover, Mrs. A. ..	0	7	6			
Hall, Master H. ..	0	5	2			
Harrop, Mrs. M. ..	0	3	11			
Hathaway, Mrs. D. ..	0	2	2			
Hooley, Mrs., Senior ..	0	8	7			
Humphreys, Miss E. ..	0	5	6			
Marshall, Master N. ..	0	2	8			
Martin, Mrs. A. ..	0	8	3			
Massey, Mr. Norman ..	0	14	0			
Meace, Master H. ..	0	4	7			
Neath, Master Ivor ..	0	14	0			
Nightingale, Masters ..	0	10	0			
North, Mrs. ..	0	2	3			
Pownall, Mrs. D. ..	0	3	9			
Senior, Mrs. ..	0	2	9			
Townley, Miss Doris ..	0	10	0			
	£5 17s. 9d.					
Total	£10	4	6			

## FAIRFIELD.

By Rev. J. E. Hutton, M.A.

Collections in the Moravian						
Church ..	5	0	0			
Mort, per Mrs. ..	2	16	0			
Sunday Schools ..	22	12	0			
Shawe, Mrs. S., for Leh Hospital ..				1	1	6
Total	£30	8	0	£1	1	6

## FULNECK.

By Rev. C. H. Mellows.

Collections in the Moravian						
Church ..	20	0	11			
Boarding Schools, Y.P.A. (see p. lvi.)						
Haste, The late Mr., Interest on Legacy ..	0	16	8			
Stott, Mr. A., Mission Box	0	13	0			
Sunday School—						
Primary ..	3	10	0			
Junior ..	2	15	0			
Boys' Classes ..	1	1	6			
Girls' Classes ..	1	19	7			
Men's Classes ..	1	0	1			
Senior Girls ..	0	9	10			
	£32 6s. 7d.					

By Miss Janet Birtill.

Belshaw, Mrs. ..	0	5	0			
Birtill, Miss J. ..	0	10	0			
Johnson, Mrs. G. ..	0	2	6			
Moorhouse, Mrs. ..	0	1	0			
Orr, Mrs. ..	0	2	0			
Scandrett, The Misses ..	0	5	0			
Shawe, Mrs. Edward ..	0	10	0			
Tempest, Mrs. H. F. M. ..	1	1	0			
Waugh, Mrs. ..	0	5	0			
	£3 1s. 6d.					

By Mrs. Tindale.

Barker, Miss A. ..	0	2	6			
Bramley, Mr. ..	0	2	0			
Connor, Rev. J. and Mrs. ..	0	2	6			
Dennison, Miss M. ..	0	2	6			

Hutton, Miss M. ..	0	2	6			
Hutton, Miss S. E. ..	0	2	6			
Lumby, Mrs. W. ..	0	2	6			
Norton, Mrs. S. ..	0	2	6			
Richardson, Miss L. ..	0	2	0			
Scarth, Mr. J. ..	0	2	6			
Shawe, Miss E. ..	1	0	0			
Stott, Mrs. F. ..	0	2	0			
Stott, Miss C. ..	0	1	0			
Wade, Mrs. and Miss ..	0	10	0			
Wade, Mr. W. G. ..	0	2	6			
Walker, Miss C. ..	0	2	6			
Wilson, Mr. G. ..	0	1	0			
Womersley, Mr. H. ..	1	1	0			
Womersley, Mrs. F. ..	0	1	0			
	£4 5s. 0d.					

By Miss C. E. Clemens.

Austin, Miss ..	0	10	0			
Bramley, Mr. Jos. ..	0	10	0			
Boyd, Mr. Hunter ..	0	5	0			
Brook, Mr. H. ..	0	1	0			
Brook, Mrs. ..	0	2	6			
Clemens, The Misses ..	0	10	0			
Dawson, Mrs. J. ..	0	5	0			
Jackson, Mrs. J. W. ..	0	2	6			
Proceeds of Children's Concert, for Hebron, Labrador						
Smith, Mr. A. F. Mordaunt	0	10	0	3	0	0
	£5 16s. 0d.					

Total £42 9 1 £3 0 0

## GOMERSAL.

By Mr. J. W. Rhodes, Treasurer.

Collections in the Moravian						
Church ..	..	..	3	3	1	
	£3 3s. 1d.					
Y.P.A. :—						
Afternoon Service	..	..	1	4	6	
Mission Boxes ..	..	..	6	0	3	
Lecture ..	..	..	1	7	6	
Donation	..	..	1	17	9	
	£10 10s. 0d.					

Total £13 13 1

## GRACEHILL.

By Rev. W. Smith, B.D.

Collections in the Moravian						
Church ..	3	17	10			
Proceeds of Lantern Lecture						
Ditto ..	1	3	0			
Anon. ..	1	4	3			
Boyd, Miss H. ..	1	2	6			
Boyd, Mr. H. ..	0	2	6			
Choir ..	1	1	0			
Mackay, Miss ..	2	10	0			
Mackay, Mr. S. ..	1	0	0			
Moore, Mr. R. ..	1	0	0			
Thompson, Mr. J. ..	0	10	3			
	£14 1s. 4d.					

Mission Boxes :

Harper, Mary ..	0	13	5			
McKernon, William ..	0	7	6			
Miller, Miss E. ..	0	12	0			
Nicholl, Miss L. ..	0	12	6			
Play-Hour (Miss M. Orr)	0	10	8			
Ramsey, Miss E. ..	3	10	0			
Sloane, Miss M. E. ..	1	6	0			
Smith, Mrs. W. ..	2	10	8			



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Sunday School, Boys' Classes ..	0	14	1			
Ditto, Girls' Classes ..	0	19	8			
Taylor, Miss A. ..	0	5	0			
Weir, Mrs. J. ..	1	2	9			
Weir, Miss M. ..	0	5	5			
	£13 9s. 8d.					
	£27	11	0			
Less Expenses ..	0	9	0			
Net Total	£27	2	0			

## HAVERFORDWEST.

By Rev. A. G. Phillips.

Collections in the Moravian				
Church .. ..	5	15	0	
Green, Mr. F. P. .. ..	0	5	0	
Warren, Mr. F. J. .. ..	0	5	0	
Williams, Mr. R. T. P. .. ..	0	5	0	
Ditto, Donation .. ..	0	5	0	
Williams, Miss M. E. .. ..	2	0	0	
Ditto, Donation .. ..	1	0	0	
	£9 15s. 0d.			
<i>Mission Boxes :</i>				
Goodridge, L. .. ..	0	4	4	
Lewis, W. and E. .. ..	0	5	0	
Williams, Kathleen .. ..	0	6	2	
	£0 15s. 6d.			

By Mr. G. L. Howells.

Davies, Mr. Pugh..	0	2	0			
Davies, Mr. G. M. ..	0	1	0			
John, Mr. W. B. ..	0	2	0			
King, Mr. J. ..	0	2	6			
Morris, Mr. C. D. ..	0	10	0			
Munt, Mr. ..	0	2	0			
Phillips, Mrs. Fred ..	0	2	0			
Rees, Mrs. B. ..	0	2	0			
Rowlands, Mr. W. G. ..	0	2	0			
	£1 5s. 6d.					

By Mrs. A. G. Phillips.

Codd, Mr. H. ..	0	2	0			
Evans, Mr. B. ..	0	5	0			
Francis, Mr. and Mrs. J. ..	0	2	6			
James, Mrs. Morgan ..	0	2	0			
Morgan, Mrs. ..	0	6	0			
Morris, Miss ..	0	3	0			
Morris, Mrs. C. D. ..	0	3	0			
Phillips, Rev. and Mrs. A. G. ..	0	2	6			
Sinnett, Miss ..	0	3	0			
White, Miss ..	0	5	0			
	£1 14s 0d.					
	£13	10	0			
Less Expenses	1	12	6			
Net Total	£11	17	6			

## HECKMONDWIKE.

By Mr. J. H. Siddron.

Collections in the Moravian						
Church ..	1	8	3			
Ditto, Sunday School ..	0	8	9			
Wharton, Mrs., Donation	1	0	0			
	Total			£2	17	0

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.

## HORTON.

By Mr. W. Bairstow, Treasurer.

Collections in the Moravian				
Church ..	..	..	4	0 0
Ditto, Sunday School ..	..	..	4	0 0
			£8	0s. 0d.
Mission Boxes :				
Atkinson, John	..	..	0	5 10
Balldon, Doris ..	..	..	0	5 7
Brown, Harry ..	..	..	0	10 7
Carter, Mary ..	..	..	0	4 8
Clough, Clara ..	..	..	0	11 7
Cook, Lillie ..	..	..	0	2 10
Greenwood, Wright	..	..	0	6 8
Hardy, Nellie ..	..	..	0	4 0
Humberstone, Miss	..	..	0	17 7
Muff, Raymond	..	..	0	2 6
Savage, Dolly ..	..	..	0	5 9
Smith, Eda ..	..	..	0	2 4
Swithenbank, Clifford	..	..	0	3 9
Taylor, Bessie ..	..	..	0	6 4
			£4	10s. 0d.
Total			£12	10 0

## KILWARLIN.

By Rev. R. S. Farrar.

Collections in the Moravian						
Church ..	2	17	0			
Mite Association (see p. lvi.)						
Total	£2	17	0			

## KIMBOLTON.

By Mr. H. Foskett.

Collections in the Moravian			
Church	..	1	7 10
Ditto, at Lecture	..	1	5 0
In Memory, Mrs. Landin,		0	10 0
In Memory, Mr. J. T. Lester		1	1 0
Lester, Miss	..	0	5 0
Mite Association (see p. lvi.)			
		£4	8s. 10d.
<i>Mission Boxes:</i>			
Dickens, Miss M.	..	0	3 5
Hankins, Miss A.	..	0	14 0
Horsford, Mrs. J.	..	0	7 5
Landin, Miss	..	1	0 0
Robinson, Miss J.	..	0	15 6
Wagstaff, Miss E.	..	1	4 0
Wilson, Mrs. F.	..	0	10 0
		£4	14s. 4d.
<hr/>			
Total		£9	3 2

## KINGSWOOD.

By Rev. J. M. Birtill.

Collections in the Moravian				
Church .. ..	1	16	6	
Flook, Mrs. .. ..	2	0	0	
Mite Association (see p. lvi.)				
Stone, Miss .. ..	2	0	0	
Sundry Receipts .. ..	0	4	9	
	£6	1s.	3d.	
<i>Mission Boxes :</i>				
Bible Class .. ..	0	16	4	
Davis, Mr. S. .. ..	0	7	6	
Golding, Miss M. .. ..	0	4	3	



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Hopkins, Mrs. ..	0	4	4			
Mellowes, Master F. H. ..	0	2	2			
Portingale, Mr. G. E. ..	0	5	10			
Sunday School ..	1	19	7			
The Manse ..	1	1	1			
Watkins, Miss N. ..	2	8	1			
White, Mr. J. ..	0	3	10			
	£7 13s. 0d.					
Total	£13	14	3			

## LEOMINSTER.

By Rev. T. H. Ellison.

Collections in the Moravian						
Church ..	2	11	9			
Ditto, in the Sunday						
School ..	1	0	0			
Grant from Y.P.A. ..	1	0	0			
Mite Association (see p.lvii.)						
	£4 11s. 9d.					

By Mrs. W. C. Miles.

Adlington, Miss ..	0	5	0			
Anonymous ..	2	2	0			
Ditto ..	0	10	0			
Ditto ..	0	10	0			
Ellison, Rev. T. H. ..	0	5	0			
Ellwood, Mrs. ..	0	2	6			
Gibbons, Mr. ..	0	10	0			
Jackson, Capt. and Mrs.						
J. C. ..	0	5	0			
Johnson, The Misses ..	0	5	0			
Miles, Mr. and Mrs. W. C.	0	10	0			
Morgan, Mr. E. ..	0	2	6			
Phillips, Miss ..	0	2	6			
Phillips, Miss E. ..	0	2	6			
Reichel Miss ..	0	2	6			
Shawe, Mr. F. H. ..	0	2	0			
Shawe, Capt. E. M. (3 years)	3	3	0			
Taylor, Mrs. ..	0	2	0			
Thomas, Mrs. ..	0	2	6			
	£9 4s. 3d.					

## Mission Boxes:

Jackson, Mrs. J. C. ..	1	4	0			
Miles, Mrs. ..	0	2	4			
	£1 6s. 4d.					

Total £15 2 1

## LONDON, FETTER LANE.

By Rev. J. N. Libbey, M.A.

Collection in the Moravian						
Church ..	2	9	3			
Mite Association (see p. lvii.)						
Total	£2	9	3			

## LONDON, HORNSEY.

By Mr. J. A. Kinross, Treasurer.

Collections in the Moravian			
Church ..	..	6 18	0
Mite Association (see p. lvii.)			
Soldan, Mr. O. ..	..	1 1	0
	£7 19s 0d.		
<i>Mission Boxes :</i>			
Smith, Rev. C. ..	..	2 0	0
Soldan, Mr. O. ..	..	0 13	6
	£2 13s. 6d.		
Sunday School Collections		4 12	6
Total		£15 5	0

GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

## LONDON, UPTON MANOR.

By Mr. W. Terrett, Treasurer.

Collections in the Moravian						
Church ..	4	4	0			
Donation from Scouts						
Scripture Union ..	0	6	6			
Donation from Sunday						
School ..	2	0	0			
Donation from Women's						
Meeting ..	2	2	0			
Mite Association (see p. lvii.)						
	£8 12s. 6d.					

## Mission Boxes:

Beaman, Mrs. ..	0	6	0			
S.W.B. ..	0	4	2			
Carr, Miss B. ..	0	15	8			
Chubb, Miss ..	0	7	8			
Crawford, Mrs. ..	0	5	8			
Crawley, Mrs. ..	0	8	6			
Diagre, Miss ..	0	2	6			
Hazell, Miss B. ..	0	3	3			
Hopkins, Mrs. ..	0	6	9			
Hopkins, Master J. ..	0	2	6			
Ingram, Mrs. ..	0	6	2			
Isherwood, Mrs. ..	0	14	0			
King, Master G. ..	0	4	0			
B.R.L. ..	1	10	0			
V.R.L. ..	1	0	6			
Lamude, Mrs. ..	0	5	3			
Longhurst, Miss ..	1	1	8			
Matthews, Miss L. ..	0	7	6			
Miles, Mrs. ..	0	16	0			
Morgan, Miss Iris ..	0	5	11			
B.T.N. ..	0	18	3			
O.S. ..	1	4	0			
Pascoe, Miss ..	0	3	0			
"Persis" ..	0	3	0			
Riches, Miss Grace ..	0	1	8			
Rollason, Mrs. ..	0	5	6			
Thellwall, Mrs. ..	0	5	0			
West, Mrs. ..	0	9	11			
Yeates, Miss ..	0	5	0			
	£13 9s. 0d.					

Total £22 1 6

## LONDON LADIES' ASSOCIATION.

(Mrs. C. J. Klesel, Secretary.)

## Fetter Lane—

By Mrs. John Bithrey.

Bithrey, Mrs. ..	0	5	0			
Manson, Miss Amy ..	6	0	0			
Salter, Mrs. L. ..	0	5	0			
	£6 10s. 0d.					

By Mrs. Ward.

Andros, Mrs. ..	0	2	6			
Bateman, Mr. and Mrs.						
G. E. ..	0	10	0			
Bertenshaw, Mrs. ..	0	10	0			
Bohling, Mrs. ..	0	5	0			
C.R.V. ..	0	10	0			
Elliott, Mr. H. ..	0	5	0			
Hines, Mrs. H. ..	1	1	0			
Hutton, Mrs. S. K. ..	1	0	0			
Ilgnier, Mr. ..	0	5	0			
Langford, Mr. and Mrs. ..	0	10	0			
La Trobe, Miss E. S. ..	0	10	0			
Libbey, Rev. J. N. and						
Mrs. ..	1	0	0			



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Oates, Mr. J. S. ..	0	10	0			
Oxley, Mr. T. H. ..	0	10	0			
Pemsel, Mr. H. J. ..	2	0	0			
Pennington, Mrs. L. G. ..	0	2	6			
Scandrett, Mr. J. R. ..	2	2	0			
Shaw, Mr. and Mrs. H. ..	0	10	0			
Smith, Mr. J. ..	0	2	6			
Soutar, Mrs. (Donation) ..	2	0	0			
Still, Mrs. ..	0	2	6			
Tjaden, Mr. A. ..	0	5	0			
Ward, Bishop and Mrs. ..	2	0	0			
	£16 13s. 0d.					

*For Leh Special Fund (Orphans).**By Mrs. J. N. Libbey.**Fetter Lane—*

Bateman, Mrs. G. ..	0	2	0
Batt, Mrs. W. ..	0	5	0
Bertenshaw, Mrs. ..	0	2	6
Bithrey, Mrs. ..	0	2	6
Harvey, Mrs. ..	0	2	0
Libbey, Mrs. N. ..	0	2	6
Mallalieu, Rev. J. M. ..	0	2	6
Pemsel, Mr. H. J. ..	0	10	0
Perrett, Miss ..	0	2	0
Scandrett, Mr. J. R. ..	0	5	0
Shaw, Mrs. H. ..	0	2	6
	£1 18s. 6d.		

Total £23 3 0 £1 18 6

*Hornsey—**By Mrs. C. J. Klesel.*

Barnett, Miss ..	1	0	0
Hare, Mr. and Mrs. W. ..	0	10	0
Hieber, Mrs. G. ..	1	10	0
Kinross, Mrs., Senr. ..	2	2	0
Klesel, Mrs. C. J. ..	0	5	0
Lamble, Mrs. (Donation) ..	0	10	0
Pemsel, Mr. & Mrs. G. H. ..	1	1	0
Pidgeon, Mr. H. M. ..	1	1	0
Price, Mrs. (Donation) ..	1	0	0
Schooling, Mr. W. ..	1	0	0
Wilson, Rev. H. J. ..	0	5	0
	£10 4s. 0d.		

*By Mrs. S. H. La Trobe.*

La Trobe, Mrs. S. H. ..	0	10	0
La Trobe, Miss E. K. ..	0	10	0
Mackay, Mrs. ..	0	2	0
Squire, Miss ..	0	1	0
Tree, Miss ..	1	0	0
	£2 3s. 0d.		

*For Leh Special Fund (Orphans).**By Mrs. J. N. Libbey.**Hornsey—*

Essex, Miss ..	0	2	6
Klesel, Mrs. C. J. ..	0	1	0
Pemsel, Mr. G. H. ..	0	2	6
Smith, Mrs. F. W. ..	0	5	0
	£0 11s. 0d.		

Total £12 7 0 £0 11 0

**MALMESBURY.***By Mr. Jas. D. Curtis, Treasurer.*

Collections in the Moravian Church, less Expenses ..	3	2	6
From Sale of Work ..	5	0	0
Lockstone, Mr. E. H. ..	1	0	0
	£9 2s. 6d.		

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes:</i>						
Asboe, Master E. ..	0	6	4			
Bailey, Master F. ..	0	1	10			
Bower, Master E. ..	0	7	0			
Box, Master C. ..	0	3	3			
Clarke, Mr. and Mrs. W. ..	2	18	6			
Curtis, Miss D. ..	1	13	6			
Gough, Mr. P. ..	0	10	0			
Gove, Master H. ..	0	5	6			
Jones, Mr. & Mrs. E. ..	1	11	8			
Jones, Mrs. A. S. ..	0	16	9			
Jones, Miss G. ..	1	2	2			
Pearce, Master E. ..	0	5	5			
Perrett, Miss M., and Messrs. C. & S. Twine ..	1	7	1			
Perry, The Misses A. and M. ..	0	5	6			
Robinson, The Misses ..	1	0	0			
Shipton, Miss A. ..	0	7	0			
Slade, Mr. C. ..	1	0	0			
Sunday School Box ..	1	19	0			
Tanner, Mrs. J. ..	0	7	6			
	£16 8s. 0d.					

*By Miss Hanks.*

Jones, Mrs. J. A. ..	0	2	6
Hanks Miss ..	0	2	0
Matthews, Mrs. C. ..	0	2	6
Richmond, Mrs. ..	0	5	0
	£0 12s. 0d.		

Total £26 2 6

**MIRFIELD AND HALIFAX.***By Rev. J. W. Crawford.*

Collections in the Moravian Church ..	2	15	9
Ditto, Sunday School ..	0	10	10
Armitage, Mrs. ..	3	0	0
	£6 6s. 7d.		

*By Miss Lister.*

Anonymous ..	0	7	0
Armitage, Mrs. G. ..	1	11	6
Ellis, Miss ..	0	2	0
Forrest, Mrs. ..	0	2	0
Lang, Mrs. T. ..	0	2	6
Lister, Miss ..	0	5	0
Swithenbank, Mr. E. ..	0	5	0
Swithenbank, Mr. A. ..	0	1	0
Waddington, Miss ..	0	10	0
	£3 6s. 0d.		

*By Miss A. M. Oates, Halifax.*

A Friend ..	0	2	6
Anonymous ..	0	2	6
Bulmer, Mrs. ..	0	2	6
"Gillis Plains" ..	0	3	0
Hirst, Miss ..	0	2	6
Member, an Old ..	1	0	0
Oates, Miss Alice M. ..	0	10	0
Oates, Miss Amy ..	0	5	0
Wavell, Miss F. ..	0	10	0
	£2 18s. 0d.		

**Y.P.S.C.E.***By Miss Ethel Crawshaw.*

Armitage Mr. J. ..	0	4	4
Crawshaw, Mr. A. ..	0	4	4
Rome, Mrs. R. ..	0	4	4



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Swithenbank, Mr. E.	..	0	2	6		
Swithenbank, Mrs. E.	..	0	2	6		
Swithenbank, Mrs. A.	..	0	4	4		
Wilson, Miss E.	..	0	8	8		
	£1 11s. 0d.					
Total	£14	1	7			

OCKBROOK.

By Rev. F. E. Birtill.

Collections in the Moravian						
Church	..	17	5	6		
Proceeds of Lectures	..	3	19	1		
Chorley, Mrs.	..	0	10	0		
Mite Association (see p. lvii.)						
Taylor, Mr. C. Brooke	..	0	2	6		
Y.P.A., for Unyamwezi	..				18	0
	£39 17s. 1d.					

Mission Boxes:

Anon.	..	0	2	6		
Cope, Miss E. E.	..	0	12	11		
Hudston, Master B.	..	0	6	11		
Sunday School—						
Primary	..	1	6	0		
1st Girls	..	1	9	6		
2nd Girls	..	0	13	0		
3rd Girls	..	0	6	7		
1st Boys	..	0	4	3		
2nd Boys	..	0	3	7		
3rd Boys	..	0	3	9		
Senior Classes	..	2	10	1		
	£7 19s. 1d.					

By Mrs. Nelson.

Alger, Mr. and Mrs.	..	0	4	0		
Batt, Rev. W. and Mrs.	..	5	0	0		
Cartwright, Miss	..	2	0	0		
Edwards, Mrs.	..	1	0	0		
Harvey, Miss	..	0	2	6		
Harvey, Miss E. A.	..	0	2	6		
Harvey, Mr. H. T.	..	3	0	0		
Nelson, Mrs. H. S.	..	1	0	0		
Nelson, Miss C. M.	..	0	2	6		
Oxley, Mrs.	..	0	2	6		
	£12 14s. 0d.					

By Mrs. S. H. Kershaw.

Brown, The Misses	..	1	0	0		
Kershaw, Mrs. S.	..	1	0	0		
Thankoffering	..	2	15	0		
	£4 15s. 0d.					
Total	£47	5	2	£18	0	0

OPENSHAW.

By Mr. W. Hesketh, Treasurer.

Collections in the Moravian						
Church	..	2	0	0		
Packwood, Mr. F. W.	..	0	10	0		
Total	£2	10	0			

PERTENHALL.

By Bishop H. R. Mumford.

Collections in the Moravian						
Church	..	1	1	9		
	£1 1s. 9d.					

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.

By Mrs. H. R. Mumford.

Anon.	..	0	3	6		
Banks, Mrs. H.	..	0	5	0		
Banks, Miss	..	0	2	0		
Bates, Mrs.	..	0	4	0		
Clark, Mrs. G.	..	0	5	0		
Clark, Miss	..	0	1	0		
Cook, Mrs.	..	0	2	6		
Day, Mr. A.	..	0	2	0		
Greenfield, Mrs.	..	0	2	6		
Holyoak, Miss	..	0	1	0		
Lester, Miss	..	0	5	0		
Mumford, Bishop and Mrs.	..	0	10	0		
Pedley, Mr. and Mrs.	..	0	2	6		
Peppitt, Miss	..	0	3	0		
Reynolds, Miss	..	0	1	0		
Reynolds, Miss A.	..	0	1	0		
Wade Mrs.	..	1	0	0		
Ward, Mrs.	..	1	0	0		
Whittington, Mrs.	..	0	2	0		
Yeo, Miss	..	0	1	0		
	£4 14s. 0d.					

Mission Boxes:

Abrams, Mr. and Mrs.	..	0	5	3		
and Gordon	..	0	12	5		
Banks, Miss	..	0	12	5		
Bass, Masters Bob and	..	0	6	1		
George	..	0	18	0		
Clark, Miss C.	..	0	18	0		
Fletcher, The late Mrs.	..	0	5	1		
Hardwick, Mrs.	..	0	9	2		
Pack, and D. Reynolds	..	0	8	6		
The Misses	..	0	4	10		
Reynolds, Miss Ivy	..	0	5	6		
Thorngate, Mrs.	..	0	6	8		
Wood, Mrs.	..	0	6	8		
	£4 1s. 6d.					

Total £9 17 3

PRIORS MARSTON.

By Mr. H. H. Wareing.

Collections in the Moravian						
Church	..	1	11	1		
Mite Association (see p. lvii.)						
	£1 11s. 1d.					

Mission Boxes:

Gardner, Mr. J.	..	0	4	2		
Wareing, Mrs.	..	0	5	0		
	£0 9s. 2d.					
Total	£2	0	3			

RISELEY.

By Miss E. B. Banks.

Collections in the Moravian						
Church	..	1	1	0		
E.B.B.	..	0	5	0		
Mite Association (see p. lvii.)						
"Weipa"	..	0	10	0		
	£1 16s. 0d.					



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes:</i>						
Banks, Miss E. B.	..	0	3	6		
Childs, Mrs. J.	..	0	5	9		
King, Miss K.	..	0	5	2		
Schick, Miss, Bible Class	0	8	4			
Wright, Mrs.	..	0	2	0		
	£1 4s. 0d.					
Total	£3	0	0			

## SALEM.

By Mr. W. Barrett, Treasurer.

Collections in the Moravian Church, and at Lecture	1	19	8
Free Will Offerings	..	10	0
	£11 19s. 8d.		

<i>Mission Boxes:</i>			
Armitage, Miss Lillian	..	0	7
Barrett, Master Frank	..	0	6
Brown, Miss Jane	..	0	3
Faulkes, Miss Marian	..	0	9
Garside, Miss Ethel	..	0	2
Hainsworth, Master Ernest	..	0	3
Marler, Miss Norah	..	0	5
Mason, Miss Maggie	..	0	5
Stott, Mrs.	..	0	4
Sykes, Mr. Arthur	..	0	8
	£2 14s. 9d.		
Total	£14	14	5

## SWINDON.

By Mr. A. E. Matthews.

Collections in the Moravian Church	..	7	1
Ditto, in the Sunday School	..	5	0
Ditto, Easter Service, for Deficiency	..		1
Grainger, per Mr. and Mrs.	0	5	0
Mite Association (see p. lvii.)	..	4	7
Plumb, per Mrs. J.,	..	4	7
	Total £16 14 4		
	£1 0 0		

## TYTHERTON.

By Mr. F. Austin.

<i>Mission Boxes:</i>			
Austin, Mrs.	..	1	16
Robins, Mrs.	..	1	1
Sunday School	..	0	12
Zippel, Miss A.	..	0	13
	£4 2s. 10d.		

## Ladies Association.

By Miss Jefferys.

Barnes, Mrs.	..	2	0
Collett, Mrs.	..	0	1
Humberstone, Miss	..	0	5
Jefferys, Mrs. J.	..	0	10
Jefferys, Mr. A.	..	0	10
Jefferys, Mr. S.	..	0	5
Jefferys, Miss H. M.	..	0	2
Long, Mr.	..	0	2
Mumford, Rev. A. H.	..	0	5

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Zippel, Miss C. A.	..	0	2	6		
Zippel, Miss E. M.	..	0	5	0		
	£4 8s. 6d.					
Total	£8	11	4			

## WELLFIELD.

By Mr. A. Wilcock.

<i>Mission Boxes:</i>			
Craven, Mrs.	..	0	3
Drake, Mr. and Mrs.	..	0	12
	Total £0 16 0		

## WESTWOOD.

By Mr. Fred Carter and Mr. J. F. Dewhurst.

Collections in the Moravian Church	..	6	1
Lecture	..	1	5
	£7 6s. 11d.		

<i>Mission Boxes:</i>			
Beaumont, Mr. C.	..	1	6
Boardman, Miss M.	..	0	6
Bodden, Mrs.	..	0	9
Bolton, M. O.	..	0	2
Brierley, Miss P.	..	2	6
Buckley, Miss	..	0	8
Butterworth, Mrs.	..	0	3
Carter, Mrs. J. E.	..	0	12
Carter, P. and J.	..	0	15
Casterton, Mr. E.	..	0	10
Clarkson, Mr. W.	..	1	1
Dunkerley, Miss D.	..	0	7
Fenton, Mr. J.	..	0	4
Fernday, Mrs.	..	0	6
Garside, Miss J.	..	0	3
Hargreaves, Fred	..	0	1
Harp, Miss Eva	..	0	6
Hassall, Mr. H.	..	0	9
Hassall, Mrs.	..	0	4
Holt, Mrs.	..	0	4
Johnston, Mrs.	..	0	5
Kershaw, Miss	..	0	14
Kershaw, J. and M.	..	0	5
Lees, Mr. Kenneth	..	2	10
Lees, Mrs. W.	..	0	8
Lingard, Mr. H.	..	0	1
Marland, Mrs.	..	0	2
Mills, Miss B.	..	0	4
Mills, Mr. J. H.	..	0	4
Mills, Mr. S.	..	0	1
Mitchell, Mr. F.	..	0	2
Newton, Miss F.	..	0	1
Riley, Edward	..	0	5
Shaw, Miss	..	0	2
Shaw, Mrs. W. E.	..	0	1
Swindells, Mrs.	..	0	1
Taylor, Mr. Alan	..	0	19
Townsend, Miss N.	..	0	3
Walsh, Miss C.	..	0	6
Whitehead Mrs. J.	..	0	10
Willens, F.	..	0	6
Wright, Mr. Alan	..	1	5
Wrigley, Miss E.	..	0	10
"X"	..	2	13
Young, Mr. W.	..	0	7
"Z"	..	0	6
	£23 8s. 6d.		

	£30 15 5		
Less Expenses	..	1	16
Net Total	£28	19	5



		GENERAL FUND.		SPECIAL OBJECTS.	
		£	s.	d.	£ s. d.
WOODFORD AND EYDON.					
By Rev. P. H. Smith.					
Collections in the Moravian					
Church at Woodford ..	2	0	4		
Ditto, at Eydon ..	1	4	11		
Bennett, Mrs. ..	0	2	6		
Mite Association (see p. lvi.)					
	£3 7s. 9d.				
Mission Boxes :					
Haynes, Miss Lena ...	1	10	3		
Knibbs, Miss F. ...	0	5	6		
Plant, Miss ..	0	10	0		
Prestige, Mrs. ...	1	11	9		
Sunday School, Wood-					
ford ..	1	3	6		
Waters, Miss N. ..	0	5	0		
	£5 6s. 0d.				
<hr/>					
Total	£8	13	9		

GENERAL FUND.			SPECIAL OBJECTS.		
£	s.	d.	£	s.	d.
WYKE.					
<i>By Mr. E. Sugden, Treasurer.</i>					
Collections in the Moravian					
Church ..	..	..	2	15	5
Ditto, in the	Sunday				
School ..	..	..	2	10	0
"A Friend "	..	..	3	0	0
Sutcliffe, Mrs. D.	..	..	1	0	0
			£9	5s.	5d.
<i>Mission Boxes :</i>					
Hanson, Mrs. M. E.	..	..	0	15	3
Primary Department	..	..	0	5	11
			£1	1s.	2d.
<hr/>					
Total ..	£10		6		7

Legacies of £45 0s. 0d. and £10 16s. 0d. have been received during the year.

## WEST INDIAN HURRICANE FUND.

	£	s.	d.	£	s.	d.		£	s.	d.
<b>Boarding Schools and Young People's Auxiliary:—</b>										
Fulneck Boys' School	5	5	0							
Ditto, Girls' School	4	0	0							
Tytherton Old Pupils	2	2	0							
				11	7	0				
General Contributions				61	9	4				
Ballidon ..				1	14	6				
Ballinderry ..				1	4	3				
Baltonsborough ..				4	7	0				
Bedford (St. Peters) ..				14	2	3				
Belfast (University Road)				5	0	0				
Ditto (Cliftonville) ..				3	3	7				
Bristol ..				26	6	0				
Bristol Joint Association				0	10	0				
Crook ..				1	10	0				
Dublin ..				213	0	0				
Dukinfield ..				3	15	6				
Fairfield ..				8	10	8				
Fulneck ..				12	2	0				
Gomersa. ..				2	4	0				
Gracehill ..				23	4	2				
Haverfordwest ..								2	3	0
Kilwarlin ..								2	7	0
Kingswood ..								2	0	0
Leominster ..								10	7	5
London (Fetter Lane) ..								9	14	3
London (Hornsey) ..								5	18	0
London Ladies' Association (Fetter Lane) ..								50	0	0
Malmesbury ..								9	10	6
Mirfield ..								17	1	0
Ockbrook ..								34	10	0
Pertenhall ..								3	2	0
Priors Marston ..								3	13	2
Salem ..								3	0	0
Tytherton ..								9	14	0
Westwood ..								7	11	6
Woodford and Eydon ..								5	12	2
Wyke ..								7	5	9
London Association ..								670	3	10
Total								£1,247	3	10



## Analysis of Contributions to "Other Missionary Objects."

	£	s.	d.	£	s.	d.		£	s.	d.
Leper Home, Jerusalem, General Fund, per Treasurer .. .. .	654	16	4				Kyelang .. .. .	7	12	6
Ditto, from London Asso- ciation .. .. .	362	1	7				For Upkeep of boy in Ladakh ..	10	0	0
Ditto, Ditto, for Beds ..	274	11	3				Spalgor, Leh .. .. .	12	6	6
	£1,291	9	2				Chompel, Khalatse .. .. .	10	5	2
				1291	9	2	Leh Mission and Lady Worker ..	9	6	0
Deficiency .. .. .				4	6	0	Leh Zenana, "Own Missionary" ..	25	0	0
Education Fund .. .. .				449	2	7	Leh Special Fund (Orphans) ..	2	9	6
Home Mission Fund .. .. .				23	4	5	Leh Hospital .. .. .	42	18	4
Bohemian Mission .. .. .				23	4	5	Demerara .. .. .	6	0	0
Unyamwezi .. .. .				1567	3	6	Jamaica Native Ministers' Train- ing Fund .. .. .	7	0	0
Labrador .. .. .				131	9	6	Jamaica, and Own Missionaries ..	62	18	10
Nicaragua Mission and Native Evangelist .. .. .				30	1	2	West India Country Schools ..	82	13	4
Tibet Mission, "Own Missionaries" and Native Workers and Scriptures	294	1	10				North Queensland .. .. .	3	3	0
							Alaska .. .. .	5	0	0
							Banning .. .. .	2	0	0
							West Indian Hurricane Fund ..	1247	3	10
							Total .. .. .	£5,349	19	7

## SUNDAY SCHOOLS.

Sunday School efforts repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon .. .. .	9	6	5	Leominster .. .. .	1	0	0
Baltonsborough .. .. .	0	16	0	London, Hornsey .. .. .	4	12	6
Bedford, St. Peter's .. .. .	6	6	7	London, Upton Manor .. .. .	2	0	0
Bedford, Queen's Park .. .. .	5	14	0	Malmesbury .. .. .	1	19	0
Bristol .. .. .	4	0	10	Mirfield .. .. .	0	10	10
Crook .. .. .	1	8	0	Ockbrook .. .. .	6	16	9
Dukinfield .. .. .	0	10	7	Swindon .. .. .	6	0	0
Fairfield .. .. .	22	12	0	Tytherton .. .. .	0	12	6
Fulneck .. .. .	10	16	0	Woodford and Eydon .. .. .	1	3	6
Gracehill .. .. .	1	13	9	Wyke .. .. .	2	15	11
Heckmondwike .. .. .	0	8	9				
Horton .. .. .	4	0	0	Total .. .. .	£97	3	6
Kingswood .. .. .	1	19	7				

## MISSION BOXES.

Result of Mission Box Efforts repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon .. .. .	1	3	8	London, Hornsey .. .. .	2	13	6
Ballinderry .. .. .	0	11	6	London, Upton Manor .. .. .	13	9	0
Baltonsborough .. .. .	2	10	0	Malmesbury .. .. .	16	8	0
Bedford St. Peter's .. .. .	16	2	11	Ockbrook .. .. .	7	19	1
Bedford, Queen's Park .. .. .	4	5	6	Pertenhall .. .. .	4	1	6
Belfast, University Road .. .. .	9	13	9	Priors Marston .. .. .	0	9	2
Bristol .. .. .	16	13	4	Riseley .. .. .	1	4	0
Crook .. .. .	6	3	10	Salem .. .. .	2	14	9
Dukinfield .. .. .	5	17	9	Tytherton .. .. .	4	2	10
Gomersal .. .. .	6	0	3	Wellfield .. .. .	0	16	0
Gracehill .. .. .	13	9	8	Westwood .. .. .	23	8	6
Haverfordwest .. .. .	0	15	6	Woodford and Eydon .. .. .	5	6	0
Horton .. .. .	4	10	0	Wyke .. .. .	1	1	2
Kimbelton .. .. .	4	14	4				
Kingswood .. .. .	7	13	0	Total .. .. .	£185	4	10
Leominster .. .. .	1	6	4				



## SUMMARY OF MISSION RECEIPTS to MARCH 31st, 1929.

Places.	General Fund.	Other Missionary Objects.	TOTALS.
	£ s. d.	£ s. d.	£ s. d.
Boarding Schools and Young People's Auxiliary	12 0 0	27 10 7	39 10 7
Mite Association .. .. .	23 4 5	46 8 10	69 13 3
General Contributions .. .. .	210 13 3	1709 13 11	1920 7 2
Ballidon .. .. .	20 0 7	1 14 6	21 15 1
Ballinderry .. .. .	1 16 6	1 4 3	3 0 9
Baltonsborough .. .. .	13 5 2	4 7 0	17 12 2
Bedford (St. Peter's) .. .. .	62 19 0	15 4 3	78 3 3
Do. (Queen's Park) .. .. .	12 0 0	—	12 0 0
Belfast (University Road) .. .. .	19 1 1	5 0 0	24 1 1
Do. (Cliftonville) .. .. .	—	3 3 7	3 3 7
Bristol .. .. .	9 13 4	34 12 0	44 5 4
Bristol Joint Association .. .. .	98 16 1	0 15 0	99 11 1
Brockweir .. .. .	5 11 6	—	5 11 6
Crook .. .. .	7 13 10	1 10 0	9 3 10
Dublin .. .. .	1195 12 0	218 0 0	1413 12 0
Dukinfield .. .. .	10 4 6	3 15 6	14 0 0
Fairfield .. .. .	30 8 0	9 12 2	40 0 2
Fulneck .. .. .	42 9 1	15 2 0	57 11 1
Gomersal .. .. .	13 13 1	2 4 0	15 17 1
Gracehill .. .. .	27 2 0	23 4 2	50 6 2
Haverfordwest .. .. .	11 17 6	2 3 0	14 0 6
Heckmondwike .. .. .	2 17 0	—	2 17 0
Horton .. .. .	12 10 0	—	12 10 0
Kilwarlin .. .. .	2 17 0	2 7 0	5 4 0
Kimbolton .. .. .	9 3 2	—	9 3 2
Kingswood .. .. .	13 14 3	2 0 0	15 14 3
Leominster .. .. .	15 2 1	10 7 5	25 9 6
London (Fetter Lane) .. .. .	2 9 3	9 14 3	12 3 6
Do. (Hornsey) .. .. .	15 5 0	5 18 0	21 3 0
Do. (Upton Manor) .. .. .	22 1 6	—	22 1 6
Do. Ladies' Association (Fetter Lane) .. .. .	23 3 0	51 18 6	75 1 6
Do. Do. (Hornsey) .. .. .	12 7 0	0 11 0	12 18 0
Malmesbury .. .. .	26 2 6	9 10 6	35 13 0
Mirfield .. .. .	14 1 7	17 1 0	31 2 7
Ockbrook .. .. .	47 5 2	52 10 0	99 15 2
Openshaw .. .. .	2 10 0	—	2 10 0
Pertenhall .. .. .	9 17 3	3 2 0	12 19 3
Priors Marston .. .. .	2 0 3	3 13 2	5 13 5
Riseley .. .. .	3 0 0	—	3 0 0
Salem .. .. .	14 14 5	3 0 0	17 14 5
Swindon .. .. .	16 14 4	1 0 0	17 14 4
Tytherton .. .. .	8 11 4	9 14 0	18 5 4
Wellfield .. .. .	0 16 0	—	0 16 0
Westwood .. .. .	28 19 5	7 11 6	36 10 11
Woodford and Eydon .. .. .	8 13 9	5 12 2	14 5 11
Wyke .. .. .	10 6 7	7 5 9	17 12 4
£	2153 2 9	2328 1 0	4481 3 9
† For Leper Home .. .. .	—	654 16 4	654 16 4
* London Association .. .. .	5761 9 10	1917 19 8	7679 9 6
Total Subscriptions and Donations .. .. .	£ 7914 12 7	4900 17 0	12815 9 7
ENDOWMENT FUNDS—			
Bate's Trust .. .. .	4538 1 10	449 2 7	4987 4 5
Horniman's Trust .. .. .	282 0 0	—	282 0 0
Total Receipts from all Sources .. .. .	£ 12734 14 5	5349 19 7	18084 14 0
£ s. d.			
The TOTAL RECEIPTS for all objects amount (as above) to £18084 14s. 0d.			
Towards which the "London Association in Aid of Moravian Missions" contributed .. .. .			
British Congregations and Friends .. .. .	.. .. .	.. .. .	7679 9 6
Endowment Funds .. .. .	.. .. .	.. .. .	5136 0 1
.. .. .	.. .. .	.. .. .	5269 4 5
GRAND TOTAL .. .. .	.. .. .	.. .. .	£18084 14 0

\* The London Association Total for the General Fund includes Legacies amounting to £2500 5s. 10d.

† Including £352 14s. 9d. from the American Province.



## ACKNOWLEDGMENT OF PRESENTS.

*The TRUST SOCIETY for the FURTHERANCE of the GOSPEL (INCORPORATED) acknowledges, with many thanks, the Receipt of the following Presents of Clothing and other Articles, for the use of the Missionaries and their People :—*

*For Labrador.*

One parcel from Miss Thorn, Ashford.  
Two parcels from Mr. C. T. Lang.  
One parcel from Ladies' Working Party, Fetter Lane.  
Two parcels from Mr. A. J. Smith.  
One bale from Miss M. de Boileau.  
One parcel from Miss Armitage, Kendal.  
One parcel from Mrs. Helsdon.  
Five bales and one parcel from Rev. R. S. Callander.  
One case per Miss Gilchrist, Hornsey.  
One bale from Miss Corser, Shrewsbury.  
One bale and one parcel from Hornsey Sunday School per Miss Essex.  
Two boxes from Twerton Y.P.A.  
Various parcels of clothing and food-stuffs from Friends in Switzerland, per Rev. B. Menzel.  
One case of Toys from Highbury Quadrant Missionary School.  
One parcel from Miss MacLaren.  
One parcel from Miss Hamilton.  
Four parcels from Lubeck Ladies' Missionary Society.  
One package per Miss Bingham.  
Two parcels from Miss Mainwaring, Hove.  
One parcel from Mrs. Shawe.  
Two boxes from Swindon.  
Two parcels from Mrs. LaTrobe, Bristol.

Clothing, etc., from Mr. W. A. Wilson, Larne.  
One parcel from Mrs. Libbey.  
One parcel from Miss M. Taylor, Droylsden.  
One parcel from Radnor Park U.F. Church Sunday School, Primary Department.  
One parcel from Mrs. Searle.  
Sundry packages from Bedford.  
Seven tins Biscuits from Messrs. Peek Frean & Co., Ltd.  
One parcel from Mr. R. A. Smith.  
One bale and two parcels from Miss Mortimer.  
One parcel from Miss Powlesland.  
Various parcels per London Association.  
Various parcels from Miss Beveridge, Edinburgh.  
One parcel from Mr. O. Bell.  
One parcel from Mrs. Smyth.  
Three parcels from Mrs. West, Holyhead.  
Two cases from Mr. W. Clarke, Malmesbury.  
One parcel from Mrs. Birtill.  
One parcel from Miss Burgess.  
One parcel from Mr. A. W. Crawford.  
Four cases from Miss Howie, Perth.  
One parcel from Miss R. Hutton, Fulneck.

*For other Mission Fields.*

One Package per Miss Bingham, for Tibet.

One parcel from Miss Oates, Bedford, for Jamaica.  
One box from Miss Johns, for St. Kitts.

*Parcels of Old Linen have also been received for Dr. Keevill's work in Tanganyika :—*

Per London Association.  
Rev. F. E. Birtill.  
Mrs. W. Clarke.  
From Pertenhall.

Miss A. S. Birtill and Friends in Bristol.  
Mrs. Stooke.







# PERIODICAL ACCOUNTS

RELATING TO

## MORAVIAN MISSIONS

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No. 138    SECOND  
CENTURY

JUNE, 1930

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### EDITORIAL NOTES.

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THE manuscript of which our frontispiece is a copy is a facsimile of the handwriting of the great Moravian poet, James Montgomery ; we believe that it is new to most, if not all, of our readers.

The name of James Montgomery is for ever associated with Fulneck School and with the City of Sheffield ; he was one of the most famous of sons of missionaries, his father having been a missionary of our Church in the West Indies.

The poet wrote many well-known hymns ; some of them are familiar to all of us.

“ Sow in the morn the seed,”

“ Command Thy blessing from above,”

“ O Spirit of the Living God,” and

“ Hail to the Lord's Anointed,”

are but a few examples out of many.

In the pages which follow readers will find reports of all our Mission Fields ; we send them forth with the prayer that they may be used of God to the increasing of knowledge and the deepening of interest in the great work that is committed to our Church.



For a Missionary Box.

Jesus sat over against the Treasury, and saw how  
the people cast money into the Treasury Mark XII. 41.

Jesus unseen, but who all hearts can see,  
Still sits, and overlooks the Treasury;  
Cast in your offerings where his cause invites,  
Ye Rich your talents, and ye Poor your mites;  
Render to God the things that are his due;  
He gave his Son who gave Himself for You.

Dublin

Oct. 19. 1842

J. Montgomery



## WEST HIMALAYA.

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### Superintendent's Report of the West Himalaya Mission for the Year 1928-29.

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THE year under review is perhaps a record, in so far as it was worked with the lowest number of European workers, two brethren and one sister, and it is perhaps no wonder that just at the end of it a breakdown of that one sister occurred, necessitating her and her husband's speedy going on furlough. But the last day of that year also brought the turn of the tide with the arrival in Bombay of Mrs. Peter, who was followed in the next few days by the Asboes and Mrs. Chester and Miss Olsson. So we can hope for better times to come. Fortunately we have a fairly large staff of Native workers, large at least compared with the numbers of Christians in our congregations. If we all during the whole time and whole-heartedly had been real channels of Christ's power, we should have accomplished more. As it is we have in humility to thank Him, that He has made use of us, though we have often been far from very faithful servants.

Looking at our statistical returns tells us that during the past year we have again reached the 150 mark from which we dropped, when Poo had to be abandoned. Perhaps that is already the beginning of a blessing, which we are going to get as reward for a visit that was paid by one of our Native pastors to that small remnant in Poo. He brought us news that some of our Christians, though very weak in many respects, have still been kept to their faith in Christ. Visits by Indian Christians in Kyelang and Leh have also been the means of strengthening our congregations from amongst the Tibetans. These things help to show us that we are not struggling alone, but that we are members together with others of Christ's body. Nearly half of our members are children. This part of the congregation has not got the full attention it deserved. Otherwise we should not have lost, as we have done, so many of our children on reaching the age of founding a home of their own. This is a point where our congregations must make a greater effort in the future.

We have tried to extend our working base by placing some of our evangelists right into suitable parts of their districts. In Leh we have failed to place some of them in Nubra, which according to their own showing was a suitable valley. But



two of the Leh men were found willing to be stationed in some villages of the Brogpas below Khalatse, thus starting a new kind of work; and this was all the more necessary, as two of the Khalatse evangelists, on whom we had relied for this extension, were compelled to drop the work, partly through ill-health and partly through other causes. Anyhow a little step forward has been made in our evangelistic work by placing these evangelists amongst the Brogpas. It would be too early to expect already to hear of success, but it will help others of our brethren to get ready for bearing the Gospel to others of their countrymen. From Zangskar has come a call to us several times during the last year or years, and besides this, another mission, The Central Asian Mission, has already occupied the most strategical position for a mission to Zangskar by opening up work in Kargil. This province of Zangskar has attracted a great many bad characters during the last years, because it is rich in minerals as well as some medicinal plants, and is on the other hand treated rather as a stepchild by the Kashmir State, to which it belongs. This culminated this year in the murder of two of the State officials by a band of smugglers and robbers. One of them was a promising young man from Leh, the son of our pastor Yoseb. Very sad it is to tell that amongst the band of robbers another of our Christians, a young man from Kyelang, seems to have been, who is at present in prison in Kullu. The difficulties of occupying Zangskar will be very great. Neither Leh nor Kyelang provide a suitable base for this work, and even from Khalatse it is separated for a great part of the year.

As indicated above, the work in our schools is not what it ought to be. This is even shown by some efforts to amend present conditions in Leh and by a proposal brought forward in the Kyelang report. The way to get better results with the available staff is not to rely on the missionaries, who under present conditions can scarcely do much more, but to make better use of the workers which we have in our few teachers and pastors. It was a step forward that during this year the mission could supply one more teacher for the village school in Khalatse, in Madta, who has been trained in Srinagar and Leh for the last few years. That the effort to found a village school in Skyurbuchan below Khalatse should come to very much, I have small hope. That kind of work does not quite suit the man who has undertaken to do it, Jor Puntsog, who is rather too old for it. Of the two girls from Kyelang, who got a somewhat higher education in India, one has fallen out of the staff of workers, because she got married, but the other is still usefully employed in the new Kyelang dispensary. From Leh also some girls have been sent down-country to Kashmir to be trained as helpers in the medical work. Both have given good results so far, but the one seems unfortunately



not healthy enough bodily for this kind of work. We must try in future to train more of our girls, and even if it were only to get more suitable wives that way for the boys, who receive a somewhat higher education.

The visit which was paid to Poo resulted in the proposal to transplant the remaining Christians from there into our congregations at Kyelang or Leh. This is a difficult matter, and one which so far has not brought very good results, as can be seen from the number of people of that type that have dropped out of Kyelang again to lead a somewhat unsettled life in Kullu. The idea of getting hold of these and similar people in Kullu or even in Simla has been brought forward in the past again and again, but till we get stronger in our centres these efforts in the circumference of our stations will scarcely be very successful. By getting stronger I mean that our Christians must get stronger in their love to one another. Their love does scarcely go beyond the family as yet. The idea to work together for Christ's Kingdom is not developed enough. The purpose for which Christ has brought them out of the darkness of heathenism must be understood more clearly, not only to make for individual happiness, but that His light should shine forth more and more in these dark places.

We still need very strongly all the help which the home church can give us by sending more workers in the field, by supporting the present work, and most of all by interceding for us before the throne of grace.

F. E. PETER.

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### Leh Annual Report, 1928-29.

First of all we thank God, from Whom all blessings and everything perfect comes, that He has brought us so far. And then we express our gratefulness to Mission Board and all our friends who by prayer and gifts have supported this station.

During the year past our members have lived together in peace ; but two of them for various reasons had to be written off our lists last spring, one of the reasons was that they never attended our meetings. They were the husband of Lobzang's daughter, and the husband of Dendrol.

Br. Standzin's servant, by name of Choskyid, and two children have been baptized.

Br. Jor Puntsog alone, and Trashi Paljor, together with his family, have gone to Khalatse to work among the Brogpas near there. Br. Lobzang has come from Khalatse with his



wife (the latter has only arrived now in November), and now lives in Sabu.

Except my son Chimed, none of our brethren has died during last year.

During summer some of the brethren are away on various errands, and the services are therefore not well attended ; but in winter they attended fairly well.

Br. Tharchin has rebuilt the house which his father Joldan built many years ago, in a manner fitting for the present times. As he did not feel quite well he has gone this autumn down to Kashmir to live there for the winter.

At the end of October we had our Harvest Festival and the usual collection for the Sustentation Fund.

Amongst our festivals, Christmas has become a sort of public festival, like those of other religions in our country. Friends from among the Buddhists and Muhammadans come to our houses to congratulate. As on the Buddhist New Year and Muhammadan Id, the beggars come for alms. That was not so formerly, except among the Europeans. The collection is spent among the poor. On Christmas evening the children acted in church a little drama that I had written for them about the Shepherds of Bethlehem.

In the week after New Year all the members of the congregation assembled for a feast. Before dispersing again eighteen of them, old and young, acted a drama about the three wise men from the East who came to see the child Jesus.

As usual we had Holy Communion during Prayer Week and Passion Week. After Prayer Week we assembled on Wednesday evenings, and several brethren gave us lectures about different subjects.

The State School is flourishing, because they have plenty of teachers and very good arrangements for teaching. In our school, where there is only one teacher, very few children assemble, and in Sunday School also we get only few children. The parents tell the children not to attend, because there is religious instruction given. During winter I gave the Christian girls lessons in reading, writing, arithmetic, and Bible stories ; and also two hours instruction to Madta, who went in the spring to Khalatse as teacher. Throughout the winter Br. Dewazung taught religious subjects twice a week to the Christian boys who go to the State School, and read with Madta in the Epistles. He also gave Choskyid instruction for baptism, and to Deskyid instruction for the Holy Communion. In summer he went to Poo, where there has been no missionary for four years ; and brought back the good news that there are still some people there who count themselves as Christians and will not drink the Ganges water. Delighted with this news the Leh congregation sent them a



present of Rs. 20. We learn that these Christians from Poo wish to come back to Ladakh.

This year again the evangelists have gone through all the parts and separate valleys of Ladakh. When on account of the cattle disease they could not go far away, they proclaimed the Gospel and showed pictures in the dispensary and in the streets of Leh. In spring I gave them some instruction in how to preach the Gospel.

It is now forty-four years since missionaries arrived in Ladakh, and many are probably asking why it is that Christianity has not spread in this country. "Belief comes from hearing," it is said. There are many causes why in Ladakh so few are believing, though they have heard the Gospel. A few of the causes I will investigate now. On the whole there are not many people in the world quite without religion, and equally scarce are those that act with all their heart according to their religion, and give their life for the sake of others. A religious life is needed for the soul; for flesh and bones and blood it is not necessary.

Mostly people think that to obey outwardly certain commands of their religion is to have religion, and therefore those that ask "What must I do to be saved?" are very scarce. In two thousand years the Kingdom of Christ has not yet filled the world.

Though all Europeans bear the name of Christ, there are only few who follow in His footsteps. If up to now even in Christian countries the Kingdom of Christ in the soul has not yet been able to grow properly, it is to be expected that it will take still more time in heathen countries. And amongst those the Tibetan country is specially steeped in all sorts of superstitions.

These people who have been fettered for a thousand years with superstition, Buddha's teaching has not been able to free, and their priests too, the Lamas, are equally bound fast in superstition. They do not know how to teach religion, nor do they know how to listen to religious teaching. Amongst such people the preaching of the Gospel alone cannot be expected to accomplish much; they can come nearer to Christianity only through intercourse with Christians, because only through that can their fears and superstitions diminish gradually. Up to now the numbers and the power of the Christians is weak only. But the difference in the Christians to-day with those of forty-one years ago, when I first arrived here from Nubra, is considerable. If during the last forty years Christianity here in Leh has not only not been extinguished, but has even grown, then the time cannot be so very far when Christianity will begin to grow here in good



earnest, that is my opinion. Through intercourse with Christians the souls of others can be converted. In this intercourse there is the fighting of two giants ; there is the danger that through the weakness of their faith the Christians may be influenced by the surrounding superstitions ; and it seems to me that outwardly and inwardly we Leh Christians are still very weak indeed.

To sum up the above ; to conquer among all the superstition and fear here in Ladakh, and to bring these people near to Christ, the Sun of the soul, is not in our power, and we are not strong enough : but though weak we are His.

Since the time when I finished the work of translating the Bible my health has not been very good.

With many greetings,

(Signed) YOSEB GERGAN.

#### A few thoughts about the work of the Mission in Kyelang instead of a yearly report for 1928-29.

Not only has God kept all His children here in peace and quietness and health, but He has given us a special cause for thankfulness : the return of our missionary with his family. And for this we are grateful, also to the Board who sent them.

1. It is now many years since God began His work here in Lahoul. From the beginning till now the missionaries have taken great pains to acquire a full knowledge of the Tibetan language, and have translated the Word of God as the means of spreading His Kingdom. What is the blessing and help that Lahoul has received through these labours ? The people of this valley, young and old, have a fair amount of knowledge about God. I often think, when will it come to pass that Lahoul, and especially Kyelang the Upper and the Lower, become villages of God ? As He has brought the knowledge of His Word about by certain stages, so will He without doubt in His own time accomplish the fact that the whole of Lahoul listens to His Word. There are only few here to preach the Word of God. Ga Puntsog is growing old and feeble. Two more evangelists are an absolute necessity. If the Mission were to start some work in Zangskar, the people there would like it very much.

2. There are plenty of children in our Christian houses. When they reach a certain age they are counted with the grown-ups. But what they know is very little. It would be very useful if a Tibetan brother, not too young, could work amongst them. The love feasts that Br. Asboe introduced are good means of bringing the brethren and sisters together.



These and similar festival gatherings, as Br. Yoseb tried to introduce, ought to become permanent institutions.

3. The fields belonging to the Mission have so far been rented to Christians and heathen alike. Those at Chod have not brought any rent at all. The same is true of the fields below Bartsi. Trinlas and Paltrashy are at present the only ones paying rent. It would seem fair that all the fields are being rented out under the same conditions. Last year the congregation asked the Board to be put into possession of the Mission fields. An answer to this has not been given. The meaning of that proposal was, that the fields should be entered in the registers in the name of the congregation, not the Mission. That would not be a bad idea. If the fields were given to the congregation it would become clear, in five years, whether these arrangements were better than the former. It would be seen whether the usefulness of the fields were increased or not. I think it would be well to try whether the fields could be made more useful and mainly for this reason. Kyelang has got only one missionary. He will be often hindered in his work for the Kingdom of God if he has to look after these fields as in former times.

4. Government has up till now founded ten schools in Lahoul, and amongst the twenty-one teachers there is only one Christian. It would be well if the missionaries could bring as many Christians as possible into the staff of the Government schools. Otherwise there is the danger that in Lahoul the Hindu religion will become stronger.

With greetings,  
Zodpa has written this on October 29th.

### Annual Report, Khalatse Station, for the Year 1928-29.

In the centre of numerous prayer-walls and stone-structures of the same variety, gracing the countryside, there can be seen a slender wooden pole. "Shrog-shing"—life-wood—is its name. There it stands erected, among other things, in bundles of holy Buddhist scriptures, a symbol of the life religion imparts. Once that pole had life—life in the sense of tree-life. Now it is as dead as a door-nail. Yet it continues to be revered as "life-wood."

To my mind this "life-wood" presents a typical picture of the spiritual aspect of the Buddhist and his faith. Unless he swings round completely, accepting the revelation of that life that is hid in God, his religion will remain as dead as the life-wood he reveres. To show him his mistake, to tell him that religion is not what he makes of it, but the life of God in the soul, is what we are here for in Christ's Name.

Much is said in praise of Buddhism's lofty tenets. Some-



where they may be found and seen in force ; but not so here. What we know is that they are conspicuous by their absence ; for it must be remembered that the Northern or Tibetan form of the Buddhist cult is very different from the primitive teaching of Buddha, and that its symbols and ceremonies are altogether void of religious ideals.

There was an itinerant lama, who had come from afar, and so, surely, had a claim on the sympathy of his co-religionists. Emaciated, full of sores, apparently in the last stages of phthisis, a pitiable object to behold ; he had come crawling into the village. Shelter had been given him at first, but later he was declared mad and turned out of the house. When heard of and seen by us his last hour had come. Still willing to do something for a fellow-creature in his hour of death, we were given this reply : " The only virtuous deed you can do is to let him die in peace." The poor man, and a lama at that too, died alone in a stable with only ourselves to mourn him.

This year's efforts to gain a footing in Brogyul have gone on ; but that success in mission work is not won by clocks and bells we have had occasion to see afresh. A certain amount of hardening of heart appeared on the surface as we drew closer and closer. And a certain amount of fear seemed to lay hold of the people. The Gospel Light has done some work already. With it there has come conviction of sin. If the people have become already aware of one thing, it is that they are going to be disturbed. Yet without disturbance there is no coming of God's Kingdom to the soul. Albeit there has been a gentle courtesy shown us that was attractive. The old cry that Christianity is the white man's religion, and therefore unsuitable for others, has, of course, also been heard again. That one can understand. But what is one to make of the assertion that converts to Christianity have to submit to having the white man's spittle put into their mouths at baptism ? " Impossible, surely ! "—it will be remarked. Not so here. Such stories are believed. The more gruesome the tale the likelier it is. Such is the way would-be converts are scared away !

Nevertheless two evangelists and their families will make their entry into Hanu village by the end of October. Rooms have been secured, and obstacles overcome. Owing to the withdrawal of the evangelists from the Garkono enterprise, however, that has received a set-back for the time being. But it will not be dropped. It will be looked after from Hanu.

Another encouraging step forward has been made by the acquisition of Br. P. Jor Puntsog's services for the purpose of starting work in the big village of Skyurbuchan. For years we had intended putting an evangelist there. But we could not find the right man. Now that it is an accomplished fact,



we thank the Lord. Skyurbuchan is not in Brogyul. It is on the way there, and as such very suitable for a half-way house. Br. P. Jor Puntsog has come from Leh. It has not been an easy thing to do for him to leave house and home. His wife is an invalid, and therefore chained to the house. So she had to stay in Leh. However her husband accepted the call as coming from the Lord, feeling convinced it was His will that he should go. Thank God for such a missionary spirit !

Strange happenings occurred at Skyurbuchan, the day of Jor Puntsog's first arrival in the village taking up his appointment. Two objects venerated by the villagers suddenly came to grief. The one was the "tree of blessing" ; the other a "god's tree." The "tree of blessing" is the long flag-staff suspending an enormous prayer-banner in front of the monastery, and the "god's tree" was a huge willow-tree, the oldest and biggest in the place, regarded as the habitation of a local god. Both fell the same day, and they had stood at opposite ends of the village. This occurrence was viewed with consternation. Never had such a thing been known to happen. What was the meaning of it ?

Something similar occurred in another village near Khalatse, and that at a time when we are straining every nerve in the process of going forward in Christ's Name. Surely we were not wrong in seeing in the intensity of our faith something more than ordinary coincidence in these things !

A local cloud-burst carried away almost all of the hut and well-furnished idol-shrine of a well-known holy recluse, who lived in the narrow valley above Khalatse, and whose word was regarded as the oracle of the gods. Dumbfounded at this cruel thrust of nature, the hermit thereupon went into further seclusion. There he died a month or two later of shock. Gone from the neighbourhood are therefore both holy man and shrine. And again the people say : What is the meaning of this ? "To whom are we to go now for advice ?" a man asked. "Turn your hearts Godwards—to God—the Living God—and you will know !" was the only reply one could give !

The "tree of blessing" in Skyurbuchan has gone up again ; the "god's tree" there may or may not be replaced ; in Skinding another holy man may or may not succeed. But what are these things—coincidences ?—or a little cloud out of the sea, like a man's hand ?—Which ?—

A long tour made through the Zangskar province, belonging to our district, has shown the need for going forward in Christ's Name there also ! The crime committed there this summer on the life of one member of our Tibetan Church intensifies the need tenfold. So the first seed of the Christian Church has been dropped into the ground. True, the deceased



brother had not been an evangelist of our Church. He was in State service ; but he gave his life in the execution of honourable duty. Such a thing had never been risked before by others. They stood aside. The Christian did not ! We ourselves had occasion to see with our own eyes what this brother was up against. He himself knew it. More than once he spoke about it saying : " I know what the end will be if I act as I ought ! " And he did act as he ought. Our deepest sympathy goes out to his parents and relatives.

Our day school is now in the hands of one of our own boys, trained for the purpose in Srinagar and Leh. His younger brother is organist in church, while still attending school. School attendance in summer remains poor. Yet it is free.

An epidemic of throat disease, rife here and in the neighbourhood, has claimed many a victim. Khalatse congregation has had to mourn the loss of one child by death. The dispensary on the spot is run by the Mission for the State. Cattle plague was also prevalent and still gives trouble.

In congregational matters we have seen both light and darkness ; encouragements and discouragements. One member has been altogether unable to maintain the Christian standard of fidelity expected of Christ's followers. And she has been an evangelist's wife. So set-backs come and go. May they soon disappear for ever !

Again we thank the Home Church, and the British Mission Board in particular, for much assistance willingly rendered. What we most of all need is prayer, and more prayer, for the work in hand—and faith that can remove mountains ! Will the young and the strong ; the active and the feeble ; not join us in one big, living, and conscious, concentrated effort to win this benighted country of Ladakh for our Lord and Saviour Jesus Christ ?—If our venture—the Church's venture—is to live, it will demand our soul, our life, our ALL !

H. KUNICK,  
Khalatse, 4th October, 1929.





# LEPER HOME AT JERUSALEM.

*(An Institution of the Moravian Church.)*

## FIFTY-EIGHTH REPORT, FOR THE YEAR 1929.

### Matron's Report.

**T**HE year 1929 lies behind us ; and it has not been altogether an easy year. Yet we must express our gratitude to God for His never-failing help through it all.

Some waves of the disturbances in Palestine last August even reached to the Leper Home ; for we have both Jews and Arabs as patients, although the Jews are only few. But in spite of the troubles outside, within the Home they have lived like brothers, and have taken the whole thing very well. For it must have been as dreadful for them as it was for us to hear the constant sound of guns. Hardly had the quiet of night descended upon us, when the firing began again. Our patients looked eagerly for the newspapers ; and Pastor Kurban brought them news on his visits.

Hardly had the troubled times passed over, than we had a real trouble in the Home ; for our two nice young girl patients, Fatmeh and Dahudijeh, had got themselves secretly married to two of the men patients. They kept it quiet for a long time, but at last the secret came out, and it was a great sorrow to us that they had to leave. Fatmeh especially was a nice young thing, and her husband Mohammed is quite a nice young man. Both were only children when they came to the Leper Home, and we had got very fond of them ; but the only thing to do was to give them their discharge.

An incident like this raises many questions : we wonder whether we could make other provision for such cases, but, alas, there is always the question of money. Fatmeh and Mohammed are now living in Siloah, and we cannot say that they are suffering any hardship there ; but we feel it a pity that they are no longer under Christian influence. Dahudijeh has gone to her own village : she came to see us a few days ago, and begged us so sweetly not to forget her. Yes, these children have been so long in the Home, that they have left their hearts behind them here. Such a happening, as when patients have to leave us, leaves an impression on all in the Home, an impression which is not easily forgotten : it seems to create a spirit of discontent. Not even Christmas brought the same happy atmosphere ; and I felt constrained then to speak earnestly to the patients about it : I am happy to say that things have now quite settled down.

So our life here goes on, with its ups and downs ; and is it



to be wondered at if those in our Home who do not yet know God as their own God—as One Who helps them through all the little happenings of daily life—are disturbed when things do not go on as they think they should ?

Health conditions in general have been fairly good. Some we have been able to discharge as “free from bacilli,” or at least “non-infectious.” Among these was our dear old Mahmud, Abu Abd-el-Ghani—who came in the first stages of the disease and has got free from bacilli very quickly. His was a real spirit of peace, and we were glad to have him here, and we miss him now that he is away. He made no to-do over leaving us ; he just went quietly as he came. He has been to visit us since, bringing grapes from his vineyard both for the patients and for ourselves. Of others who have left I will speak when I come to tell of the named beds.

In spite of all the improvements which we are so grateful to have seen, Leprosy remains a dismally insidious disease which is immensely difficult to cure.

We have had no deaths this year ; but several have left us, for a variety of reasons. Some were simply birds of passage ; some were so far recovered that they could be discharged ; and I have already told you of those who left because they got married.

We are grateful for good health among the Sisters. We have reduced our numbers by one ; Sister Anna returned home after her five years, and there are now only four of us.

Harand has been a splendid helper to us in the garden and among the hens : he is so diligent and careful. We are glad to have such a helper ; we never need have the feeling that we should be constantly looking after him at his work.

The two Arab women who worked in the Home have gone, and we have others in their place. Our faithful Sabha has gone to her daughter ; she no longer felt equal to her work. Heluweh, the younger woman, left us about the same time, because she had to get married. I use the expression purposely, for the Arab peasant women do not get married of their own free will. Heluweh, after some days of uncertainty, was fetched away with little warning. And why ? Because her brother wanted to get married, and he had no money to pay for his bride ; therefore he handed over his sister as wife for his prospective brother-in-law ! Whether the girl wanted or not, that was not the question. One naturally asks what the home-life must be like in such a case ; but as a matter of fact it often turns out quite well.

At Christmas Heluweh and her husband came to visit us ; and she was simply delighted to see us again.

I hope our two new women will get on as well as the old ones did. Up to the present there is a good deal lacking, and Sister Ida, who has mostly to look after them, has need for a



lot of patience : she is learning to understand why Luther, in his explanation of the fourth petition in the Lord's Prayer, reckons a patient mind as part of our daily bread. Sabha, too, came for Christmas ; but she was quickly off home again as her daughter is ill ; but she did so want to see us again.

These two repeated several times when they left us that they would gladly come at any time if we wanted help : as likely as not they would be unable to come just when we wanted them, but the good-will was there.

Sister Margarethe has been very busy this year with her Arabic studies. She passed her first exam in the Spring, and hopes to pass the second in the Spring of 1930.\*

That does not mean that one knows the language ; it is the ground-work. It is often difficult to find the time for study ; but we consider it a necessity and arrange accordingly.

We had one excursion for the patients during the year, and that was most enjoyable. We had as visitors a Hospital Chaplain and his wife, and they joined us in the picnic ; we went again to the Dead Sea and Jordan, and spent a very happy day together.

Christmas is always a happy time here ; and this year we had two evenings around the lighted tree after Christmas : to-day (Jan. 7th) we have just removed the tree. The patients have had one of their great wishes granted : they wanted a new gramophone, as their old one was worn out. From the American Mission to Lepers we had a sum of money to be spent on a Christmas present, and so this wish was gratified.

And now to speak of the inmates of the supported beds.

*Harrogate.*—The occupant of this bed was our dear little Fatmeh : she is no longer with us, having married as already related, and gone to live in Siloah. She and her husband come to buy their Aiouni oil, as they are both anxious to keep improving in health.

The present occupant of the bed is quite a different woman. Amneh is her name ; she is a Bedouin woman, and not very wise. She has given some trouble already, and has left us on several occasions. It is a puzzle just how to deal with her. But on the other hand it is touching to see how she tries to help, especially as we have nobody among the women patients who is able to do much. She keeps the rooms and the courtyard faultlessly tidy, and that means something for her poor crippled hands. She is an extraordinarily good worker, and the work does her good. We often have to ask her to be quiet, and sometimes even have to speak severely—and yet our words seem to go in at one ear and out of the other !

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\* Has passed.—Ed.



*Southport I.*—Ephraim Cohen. He is a real child of peace, and we are always grateful when any other patient comes under his influence, for this is always good. His health remains about the same. We did not quite know what to do to give him pleasure at Christmas, so we asked him to let us know what he would like.

“Ah,” he said, “you don’t want to give me too big a surprise, so you ask me what I would like.” He certainly has a gift of humour. He had a draughts board for Christmas, for he likes the game; but he keeps the board to himself, and won’t let others play! This is not like him—but perhaps it is because of the honour in which he holds his present!

*Southport II.*—Mizrahi. He is a Jew who comes from Tiberias; he has a family there. In health he has much improved; indeed, several examinations were negative, and then suddenly one was positive. His relatives would like to have him home. He is a nice man to get on with when once he has got used to people; and he is a real stand-by in the garden work. He says out-and-out how the work is to be done—the wall is to be so high—so broad—and what he decides is always sensible. The former occupant of this bed—Ibrahim Ali—has gone home; not quite cured, but fit to live in his own house. He urgently wished to be at home, and we hope that things will go on well with him.

*Mayfield.*—Abd-el-Latief. Our blind patient. He has gone through a trying time. In health he is improving, but otherwise he is giving us anxiety. It seems as though he is ruled by a spirit of discontent with which we were unable to cope, and all we could do was to pray for him. I reminded him once what he was when he came here first, a simple beggar man, but that did not improve his attitude of mind; but he is beginning to understand things better, as we have already noticed. We find it specially difficult with blind people; they are so suspicious. Oh, that we could bring a little light into his life!

*Bethany.*—Saleh. This is also a new-comer, this bed having formerly been occupied by Mohammed el Arabi, who married Fatmeh and left. When Mohammed went, I gave him a New Testament, and reminded him to read it. Saleh is not an easy patient; but the School of God, through which he is going, seems to be having an effect upon him. He is very weak, and a great sufferer from nerve pains. His hands are very twisted, and his eyes give him a lot of pain, and it is truly a path of suffering along which he has to go. But we are very grateful that he is getting more tractable and friendly; and we pray that this difficult path may be for him a path to blessing.



*Peace of God.*—Hassan el Assawij. He is a specially difficult man, and much to be pitied. He suffers from such bodily handicaps, and at times it seems almost as though he is possessed, and that only God can set him free. But there is much uprightness in him, and much asking and seeking. His proud spirit stands in his way, and prevents him from making inward progress, and makes him difficult from the human standpoint. There come times when we feel that he is in particular need of sympathetic prayer. And so we ask those who contribute to this bed to remember him especially in their prayers.

*Leamington.*—Mahmud Saleh. I wrote about his propensity for taking things, and asked for prayers for him. For some time now we have seen nothing of this bad habit, and are thankful; but none the less I ask still for your prayers, that he may make further progress, for temptation will come when we are the least prepared for it. His health improves, and he is much brighter. Many times we would like to be able to see into his thoughts. Whenever I read aloud out of the Bible to our poor Hanun, Mahmud always comes to listen if he is anywhere near. I feel sure that he is thirsting after God. We are so grateful that the old objection to all that belongs to Christianity is no longer to be noticed; and God's working will not stop half-way, though our little faith sometimes hinders.

*Clifton.*—Isa Abed. He has not got any better in health; he is a poor, pitiful fellow, and the more so because he is so intelligent. His eyesight gets worse and worse, but his spirits remain lively. There is a great deal of good in him, and we see it all the more through his sufferings.

*Two Friends at Taunton.*—Abed. In his health he is a veritable child of sorrow; his kidney trouble is at present rather better; but up to now it has been sometimes better and sometimes worse. Just now the cold days of winter are not in his favour. He often gets impatient; but he knows and feels he has our sympathy. He helps nicely in the house, and loves his work. He also does some cobbling between-times. Unfortunately he has not had a proper training, so he can only do very ordinary work. He is the only Mohammedan here who never prays; why he does not I cannot say, for he is apparently a real Mohammedan. By nature he is exceedingly hot-headed; but we can quite well see that he wishes he were free of this.

*Blackheath and Lee.*—Isa Ismain. The former occupant of this bed was Kasim. He came back once to visit us, and it was a joy to see how pleased every one was to greet him.



We had the feeling as though a son had come home. He had first of all been to the doctor, and the doctor had asked him whether he intended to stay the night in the city ; whereupon Kasim answered, almost indignantly, " Where did you get that idea ? Where should I stay but in the Home ? " The present occupant of the bed is a very nice man ; he is very ill, and has difficulty with his breathing ; but he is already rather better. When I hear him breathing badly, my thoughts go back to the time when most of our lepers suffered with their breathing, and I am thankful to see how different things have become. Isa has taken over one little duty every week : he helps me to put out the bed-linen and towels. He is still a young man, and it is a pity that he did not come sooner ; but that is the way people are here : they are fatalists.

*Blackheath and Lee.*—Hanun. A year ago I expressed my astonishment that he was still alive ; and this year I must say the same again. He has lain in bed the whole year, complaining much about pain : he lives for the evening, when he gets some relief. If he ever has a favour to ask, it is always for a special dose of medicine in the daytime. How often he wishes that he could die ! He gets curious ideas : once he asked me if on two days of every month he could have a special dose of medicine, because he gets his pains on those two days especially. We gratify his wishes as much as we can ; with the prayer that this long time of helplessness may bring a blessing to him.

*In Memory of Henry Johnson.*—Harand. He is growing ; and instead of a boy he is fast becoming a young man. He is still not quite free from bacilli, and that is a trial both to him and to us ; but God knows the reason why He does not permit him to become quite well yet. There are days when he feels this bitterly ; but mostly he is a very contented lad. Several times we have had him with us for an evening ; but this year he begged to be allowed not to come—the reason was that we had two new maidservants and he was simply shy ! We fetched him once when we were alone ; and Sister Margarethe played the piano, of which he is very fond and for which he has an ear. He gets cleverer at his garden work : we have also given him the hens to look after, and his special joy is the brood of ducklings. He is a young man of good character.

*North-West London.*—Muhammed el Samui. He is a friendly and willing young man, though at one time we could not have said so much for him ; the change came about in this way. He was very ill ; he got erysipelas in one of his legs and felt very miserable for some days. When he began to get better he became more friendly, and since then he has remained



very nice. That was God's school for him : God has His own way of teaching His children ; we find that out over and over again.

*Come Unto Me.*—Helluweh el-Diwanijeh. She is still a great sufferer with her foot, and is only able to get out of bed very seldom. She has never got on very well with the others ; but it is hardly to be wondered at, as she lies there blind and suffering, and not by nature easy to get on with. She was very miserable when Fatmeh went away, for Fatmeh had always attended to her wants : now Amneh does it, though not so nicely, perhaps, as Fatmeh.

She is always pleased when I come to read her something out of the Bible : and it must be our prayer that God will bring something into this otherwise so empty life.

*Christ Church, Westbourne, Bournemouth.*—How many times have I spoken of Dahudijeh, and often with pleasure ; and now I have to tell with sorrow that she has left us. The child was led astray : always easily influenced, she allowed herself to be ensnared by one of the men, and so we had to let her go. She lives now in her own village with her mother and brother ; the brother is himself a leper, though practically cured. She came to see us last week with a question about treatment. I was pleased that she asked us not to forget her though she was not in the Home ; we certainly will not forget her, and I ask all our dear friends, who have so often prayed for her, that they will pray for her still.

The present occupant of the bed is Mahmud Saleh : he also stands in need of your prayers. He is at bottom a good man, but he has his own difficulties : now God has taken him into His school. To our great dismay we have observed lately that his leprosy is getting worse : we had hoped that in a longer or shorter time we should be able to discharge him as cured, and now our hopes seem shattered. Just now he is having trouble with his eyes, and is having treatment from an eye specialist. Apart from this he is of a strong and vigorous frame, but he has now distinct signs of the disease. He can see this for himself, and finds it hard ; but God can make this a blessing to him too.

*St. John's Church, Boscombe.*—Josef. After the difficult time through which he has passed, I am thankful to say that Josef is his old self again. He is one of those who would have liked to marry Fatmeh, and for this reason he was annoyed when she left. He has passed through a time of discontent ; but we are thankful to say that he has found himself again.

His health continues to improve ; and, as I have said before,



he is one of our strongest men. Indeed, in the garden work the other lepers say, "Mizrahi has the brains and Josef the muscles." It is always nice to see them getting on well together ; but we often have to help to bring the different ones into touch with one another.

*Young Women's Missionary Society, Bethlehem, Pa.*—Sheik Abdallah has returned to his home, and the bed was occupied by a Jew, who, however, soon took his departure, rather to our relief. The present occupant is called Raghib. He has not been here long ; he came from Hebron, and used to be a policeman there ; we often ask ourselves what sort of a policeman he made, for at first he was in need of some watching himself. But he has settled down very well. He is not a great sufferer from the leprosy itself ; but he has a kidney complaint which makes him feel very miserable at times. His relatives came to visit him one day, and brought his only child to see him, a nice little girl of four years. He really seemed quite well after this visit, but the effect was only of short duration.

*Burton-on-Trent Auxiliary.*—Hassan Abu Hamra. He is beginning to grow. We feel almost sorry about it ; we would like him to remain always the small boy that he was. The pleasure of having little duties to do is growing in him. He has a lot of pain in his eyes, and his sight is bad. It is sad that the eyes are so often affected in leprosy. He had a very happy pastime for some weeks before Christmas, for Sister Ida was teaching him to make stars for the Christmas-tree. We decorated the tree with white stars and white candles and white streamers : it looked lovely, and most of the stars were of Hassan's making. When he is feeling well, we often hear him singing hymns in Arabic ; he has a good voice, clear and musical. We would like to build a wall of prayer round this boy ; we would like him always to be the good boy that he is, and that God's Word would work in him also.

*To the King's Daughters, Bethlehem, Pa.*—Hassan Awad. The former inmate was Kamil ; but Kamil had given trouble in the house and had gone away of his own will. We were sorry about it, for he had been very nice latterly, though at one time he had made many difficulties for us. The present occupant of this bed is a dear old man, who has now been with us for some months. He has settled down well, not an easy thing for a man of his age to do ; but he is conscious that here he is receiving every care, and he is thankful for it.

His home is in the neighbourhood of Nablous, and he has a son there. His is an advanced case. He does his best to take the oil, though he often gets feverish after it ; neverthe-



less he is always so anxious to take it again. Now he is taking very small doses, and for some weeks has been doing better and getting no fever. Everything is so strange to him here ; he can hardly have slept in a bed before in all his life, and a weekly change of clothes is a novelty to him ; but we are glad that he has come to us, and that he can spend his last years well cared for.

And now I have come to the end of my report ; and I would like to say again how thankful we are that God has helped us through all difficulties and that we have experienced so much of His favour. And we would here thank all those who have supported us with their prayers, and who have helped us with their loving gifts.

We pray God that He will Himself reward them.

And we ask our friends again to continue to help us with prayers and gifts. We count on this help, and so I am speaking of it here. Greetings to all of you—and I know you are many—who have this work of ours at heart.

THE MATRON.

### Doctor's Report.

In the following I beg to submit the report of our work in the Leper Home for the past year.

<i>Statistics</i>	<i>Male</i>	<i>Female</i>
On the 31st December, 1928 we had 31 patients	24	7
During 1929—		
5 lepers were admitted .. .. .	4	1
10 left the Home .. .. .	8	2
On the 31st December, 1929, we had 26 patients	20	6
Of these 22 are Moslems		
2 are Christians		
2 are Jews.		

Classified according to the form of the disease, there are

- 10 with the nodular form
- 6 with the nervous form
- 8 with the mixed form, and
- 2 are non-lepers.

Of those discharged two were cured and two "on parole." These went to their villages, taking with them the necessary medication for internal use and for subcutaneous injection. (They have paid for the medicines.)

I have impressed on every one the absolute necessity of reporting once in every two or three months ; and I am happy to say that up to now they have kept their promise.



Of the remaining six who have left the Home, three (two Jews and one Moslem) left of their own accord, without any cause, and before they were cured. One of them went to Siloam, one to Irak (he was deported by the Government), and one returned to his own village. Of the other three I shall speak later in my report.

#### *Results of Treatment.*

The two comparative cures were Mahmud Mohammad Abd, from El Mazra-ah, and Kasim Kusa, from Dja'neh. They had lost all the symptoms of the disease, and were "negative." Nevertheless, past experiences have taught me to be careful in my decisions; for several relapses have taken place with patients who were thought to be cured, and the absence of bacilli did not continue, although treatment was pursued energetically after the "negative phase" was reached. We believe that the greatest care should be taken before pronouncing a leper "cured."

In general, the improvement continues, but very slowly. Some patients who were admitted in a most desperate condition have improved markedly.

#### *Treatment.*

In the way of treatment there has been no material change. Alepol has been used all the year through. Gold preparations were used extensively in the last year. They are doubtless of excellent value, but only in supporting the main treatment. Potassium Iodide was also administered; but the patients who took it, even in small doses, reacted badly and had to discontinue it. There are at present two patients who, having left the Home long ago, continue to come, whenever the weather allows it, once a week and take the injections. Two other lepers who were for some time in the home, and two others who have never been inmates, take private treatment.

I have observed nephritis (inflammation of the kidney) more frequently as a complication during this year. The reason I cannot tell; it is curious that it was not observed before, though the intensive treatment was carried out equally energetically.

#### *The Patients.*

The spirit of the patients has been a good one. They have been more willing to help and to work than ever before. In one way we have been disappointed, namely in the behaviour of some of our younger men and women patients. In our Home the men and women are kept apart, for it is our aim and ideal to lift the moral tone of the patients to the highest



possible degree ; and our Home was not built nor intended to follow the Colony system. But for some time now two of our girl patients and two of our young men have been living in the Home as married people ; of course quite unknown to us and behind our backs. We were sorry to find that the other patients knew about this and yet kept it secret. Of course under the circumstances the only thing has been to let those who have got married go.

The question is a difficult one, as our Home is not constructed for the housing of married couples. The men and women are kept on different sides ; and all whose bodily condition permits it are encouraged to work. Surely this method has helped us to create a spirit of friendship and willingness.

DR. CANAAN.

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### The Chaplain's Report.

First of all I wish you a very happy year, and God's rich blessing upon your Church and your mission work, in England and in Palestine and throughout the world. I am sure you are waiting for a short report about the spiritual work in the Leper Home, which I hereby send you with pleasure.

My visits to the Home were made regularly on Sundays and Thursdays ; and I was happy to find on Sunday mornings Moslems and Jews sitting beside Harand, the Armenian Protestant. After the service I had to answer many questions asked by Kasim and Mizrahi, both of whom I was able to leave satisfied.

At our Thursday meetings their first words when I entered were " Aglan wa Salslan," which means " Hearty Welcome." After a friendly conversation about current matters here and abroad we considered the Bible lesson, read either from the Old or the New Testament. Every question which they directed at me I answered by quoting verses from the Bible, and sometimes from the Koran or their own traditions. (For instance, the Fall of Mankind into sin : Mohammed said, " Adam disobeyed God ; he fell, and all his posterity with him.")

Once we read a portion of Scripture about the true fasting. Sheik Abdallah remarked, " Moses, when he was forty days on Mount Sinai, was nourished from his stick : when Christ was forty days in the desert he was fed by God, Who sent him daily food from heaven." I never heard this before. I simply answered him by quoting Matthew IV : " And when He had fasted forty days and forty nights He was afterwards an hungred."

One day I asked Mizrahi, the Jew, what is that the Jews



recite during their funeral processions when they march so quickly. He said, "Certain arranged prayers." "And at the grave?" He refused to answer. Kasim answered my question by saying, "We Moslems read the Fatiha: 'In the name of God the merciful,' when anyone is dying; and during the procession we say 'There is no God but one God, and Mohammed is His prophet.' At the graveside a sheik dictates to the dead man what to answer to the two angels of judgment, because Mohammed ordered it."

Kasim added that Mohammed also said the following: three things follow the departed; his relatives, his wealth, and his works. The first two turn back and the last follows alone—which means that to the Moslem salvation is only by works.

That is the reason why it is so difficult for a Moslem to rely on Salvation by God's grace alone, and to believe that Eternal Life is the free gift of God to everyone that believes on Christ, and was accomplished by Him for sinful man.

May God the Holy Spirit enlighten the hearts of Moslems and Jews that they may see the way of approach to God through Christ, and may they come to believe in Jesus Christ as the Way, the Truth, and the Life.

On the 24th of March (Sunday) I read the story of the sufferings and the crucifixion of our Lord. Hassan, who formerly could not bear me to read it, as it opposes the words of the Koran, which says, "They neither crucified nor killed Him; they only imagined it," listened this time attentively. He never misses a Sunday service. God bless His Word to him!

One day Kasim asked me whether there was any difference between the Gospels which the different Christian Churches have. I said, "no difference that I know of." He kept quiet; but I noticed that he had a book in his hand, written by a Moslem, against the Christian Churches, and which pretends that the real Gospel is lost.

About Easter Sheik Abdallah and Kasim were sent home by Dr. Canaan as free from the disease, and you can imagine their joy. Kasim is living in a village near Safad. He writes to me regularly: he has been chosen by the people of his village as a religious teacher and leader. Last Christmas he sent me a letter for me to read to all gathered around the Christmas-tree, but I am sorry that the letter arrived a day too late. In this letter Kasim shows his thankfulness for the true Christian treatment he has received during the several years he has been in the Home. He says that the Sisters are doing just what Christ did in the days of His flesh, Christ Whose noble deeds and love no human tongue could describe. Kasim said that our Leper Home was the most worthy beneficent institution in Palestine. He wanted me to remember



him to Dr. Canaan, and to the Sisters and the other patients. He must have taken a great spiritual blessing with him. I hope to write to him soon in answer.

Our Christmas celebrations took place on the 22nd of December. A large number were present ; among them the British Governor of Jerusalem, Mr. Keith Roche. How kindly he greeted and spoke to the patients ! My address was about the aim of Christ in becoming man. "For your sakes," I said to the patients, "He became poor, and suffered and died to save you from eternal death."

The patients have been very friendly and thankful throughout the year. May God bless the seed sown in their hearing week by week.

Yours in Christ,

F. KURBAN, Pastor.



## EAST CENTRAL AFRICA.

### Report of Unyamwezi for the Year 1929.

**A** YEAR has again passed ; and the time has thus come round once more for a report to be written about the work in which we are engaged. We learn from the attached statistics that the flocks have increased by 240 during the year, and that the total number of baptized, adults and children, amount to 2,048 at the end of the year. We have thus passed the second and entered on the third thousand. When the work was recommenced in 1922 there were 471 baptized in our church books. In 1925 the first thousand was reached, and now, i.e., after four more years, another thousand has been added. These figures show that there has been an average annual increase of 225. During the year under review the flocks have again grown at all stations with the exception of Urambo. Statistics are helpful, because they give us some idea of the progress made ; but they must not be confounded with the progress itself, as it must be borne in mind that things spiritual cannot be measured by mere figures. The actual progress may be greater or it may be less than the figures convey. In reviewing the last year's work by comparing the many and varying experiences we have made, I feel inclined to strike the balance by saying that the numerical increase is a good deal ahead of the spiritual progress. A number of reasons might be put forward to prove that it can hardly be otherwise. They have been repeatedly referred to in previous reports. Suffice it to be said here that our converts are beginners only, who have come direct from heathenism and are daily surrounded by it. We must, therefore, be grateful



to our Heavenly Father for the fruits we have been permitted to see, although they sometimes seemed to be rather small. More might perhaps have been achieved, and more thorough work could have been done, had we had a few more missionaries to guide and help the individual sheep of the increasing flocks. The lack of an adequate staff of workers was most keenly felt by the writer all along, and particularly in connection with the unoccupied stations.

In the following a survey of the work at our six stations with their twenty-five out-stations is given ; and it is hoped that it will be helpful to all who are interested in the growth and spreading of the Kingdom of Christ in Unyamwezi.

The reports of Urambo have not been very hopeful  
**Urambo.** for some years. And there has been no change for the better this year, rather the contrary. It is as if there is no strength left. We tried to revive the work at one of the former out-stations. It was an attempt which came to nothing. We are thus holding the main station only; and I do not know how long we shall be able to hold it. In June I spent twelve days at Urambo and saw all the Church members living at the station itself, and those who live scattered about the Urambo area. There was no adult baptism again this year. Two infants were christened. A communion service was held with twenty-six partakers only. The rest had to be asked not to partake. Two men were excluded from Church membership because of polygamy. Heathenism and all it stands for is exceedingly strong in the country of Urambo, as will perhaps be remembered from former reports. The young evangelist, Yona Musoma, who was born and brought up in Urambo, and who is in charge of the station, has repeatedly asked us to be transferred to one of the other stations. Remembering that "A prophet is not without honour save in his own country," and realizing how difficult his position is, and that for his own sake it might be of advantage if he was transferred to other surroundings, I had promised to grant his request provided a suitable man was found to take his place. As nobody could be found, Yona promised to carry on for the time being. Urambo is our smallest, and at the same time our weakest station. We learn from the statistics that of the eighty-six communicant members four are under Church discipline. It would be misleading, however, to judge the spiritual state of the Urambo congregation from this figure, which denotes gross offenders only. The spiritual life is indeed in a deplorable state ; and this is not to be wondered at, if only we remember how long it is since a missionary was resident there, and how sadly shepherded the poor people have been by unfaithful helpers. An occasional visit of a fortnight or so from a



missionary may become a stimulant that will last for a little while, but it cannot remedy the damage. Urambo needs a missionary; that is quite obvious. Unfortunately we have none to spare for the present. The future of that station seems to be uncertain in more than one respect; and it is hard to say what the country itself will be like in a few years' time, as it would appear that the area is becoming depopulated by emigration into other areas, as the present chieftainess, the daughter of the famous Mirambo, is making herself rather unpopular.

**Usoke.** Rev. E. Pedersen, who is in charge of Usoke, writes that the last rainy season was a great disappointment to their people, because it yielded only a very poor harvest. The result is that many were on starvation diet in the latter part of the year, and will be so until the maize crop is ready. Notwithstanding, beer was brewed by many, as they could not resist the temptation. I would like to insert here that the harvest was poor all over Unyamwezi because of the scarcity of rain during the last rainy season. The same condition is, therefore, prevailing everywhere, as our people do not think of the morrow and much less of the coming months. Just a few make an exception; and these few are making money by selling grain at high prices to their thoughtless fellow-countrymen.

In July I paid a visit to Usoke. On this occasion a baptismal service was held, at which eighteen adults and eleven children were received into the Church. In the afternoon the Lord's Supper was celebrated with sixty-one partakers. The out-stations were visited. As usual, some couples with domestic quarrels turned up; and we had the gratification of seeing them leaving reconciled with the exception of one young couple. The husband was evidently acting under the influence of his heathen relatives.

Since about the middle of the year the helper Kristofa Kazwika, formerly at Urambo, has not been able to do his work because he is suffering from leprosy, this most loathsome of all diseases which is so common in East Africa. He was treated for some time at the Usoke dispensary until the drug supply gave out. A fresh supply was expected to arrive soon, but Kristofa did not want to wait for it, and went back to Urambo to consult a native medicine man. After some time he returned, showing signs that his disease was making rapid progress. It seems doubtful whether he will ever recover and be able to resume his work.

There is not much to be said about the out-stations. The helpers are undoubtedly doing their best. And yet, only a few are responsive. This can at times be disheartening, but, as Br. Pedersen says, the word of old does still hold good:



"Cast thy bread upon the waters, for thou shalt find it after many days." What is required of us is to be faithful. Helpers and teachers came in to the main station every Saturday for instruction. In August a site was chosen at a place called Isimbili, on which we hope soon to see a small chapel erected. The place has been visited regularly by our helper, Abel Kasanga, every other Sunday for more than one year.

Miss Jensen went on furlough in April last; and her work in dispensary and school was taken over by Mr. Pedersen.

**Tabora.** Tabora was visited several times by me during the year. Baptismal and communion services were held. There was a good deal of pastoral work to be done. Conferences were held with the elders of the various Christian communities, which together form our Tabora congregation, viz., the Christian community of soldiers of the King's African Rifles (K.A.R.), the community of Christians living in the town itself, the Christian community of Kiloleni (a suburb of Tabora) and the community of some recently-baptized converts living near a plantation on the Mwanza railway, a few miles to the north of the town. A number of Church members are taking a keen interest in Church work. Thus they have opened an account with the postal savings bank, and termed it "The Tabora Moravian Church Fund." Into this account all collections and subscriptions are paid, the aim being to collect money for a new church. The goal is of course far off, very far off indeed; but a start has been made anyhow, which fact we acknowledge and appreciate. At the same time we do well to bear in mind that there is always a danger of "Christianity growing wild" where Africans in the early state of their development are largely left to themselves. This danger is certainly present also in Tabora, where people of almost every tribe in East Central Africa meet. I will just give one instance for illustration. Some Christians, having come from a distant part of East Africa and being employed as clerks, etc., in Tabora, started a "dance" (ngoma) which is a public performance, the stage being a street or an open square in the town. There are many of such "dances" in Tabora. They are all pagan, and intended to excite carnal feelings in the hundreds of spectators, consisting of men, women, boys and girls. The "dance" of those people, who had the audacity to call themselves the "X-Christian Association" was no exception, and was for that very reason condemned by our evangelist and Church elders as immoral and unworthy of Christians. Their view was sound. But they went too far in their zeal, as they had nobody to guide them, and prohibited the leaders of the "Association" from entering the church. This hasty action led to quarrels; and it almost



came to blows. To make a long story short, the minds were in a deplorable state of agitation and confusion, when the Bishop of Central Tanganyika (C.M.S.) and the undersigned arrived in Tabora about the middle of May and poured oil on the troubled waters. This instance will be sufficient to show that Tabora needs a missionary, and that those Christians who are showing an interest in Church work would do a good deal better under the guidance of a missionary possessing the gift of uniting for the common good and true edification those good people who have come from almost every part of this territory and neighbouring countries. They themselves are most sincerely longing for a missionary, and were sorely disappointed that the year elapsed without bringing the realization of their cherished hopes.

The Bishop of Central Tanganyika visited Tabora several times, and held services, not only for Europeans, but also for Africans. On such days there were no services held by us, as all our people attended the Bishop's services.

Our evangelist Mose gave also this year religious instruction twice a week at the Tabora Government School for chiefs' sons.

Quite a new branch of work was commenced among the prisoners of the Tabora prison. We followed an invitation of the prison authorities. Before the year closed this new work was fairly well organized. A small number of convicts formed a class of inquirers who received instruction regularly. There are also some baptized among them. As quite a few can read, we provided them, at their own request, with a small library, consisting of such books as the New Testament, hymn books and catechisms, all in the Swaheli language, the lingua franca of Central Africa.

The last year brought nothing really new. Twice **Sikonge.** we were privileged to witness adult baptisms, viz., on October 20th at Sikonge and on October 27th at the out-station of Mkolye. Holy Communion was celebrated twice. And there were on several occasions infant baptisms and confirmations. The flocks have thus increased at the main station and at some of the out-stations. Might it be granted these good people to reach the ultimate destination of their journey safely, because the path they have promised to follow is narrow, and the obstacles to be overcome are many. It is so often observed that many, after a while, become slack and forgetful of the necessity of the daily renewal of their baptismal vow by watchfulness and prayer. The unavoidable result is that they become an easy prey to the manifold temptations of heathenism as well as of their own inherited weaknesses. We have this year had that experience over and over again. For a time domestic troubles were an



almost daily occurrence. In most cases the quarrelling parties were willing to listen and to take advice. But there were a few who remained unsusceptible of admonition, at least for the time being, and preferred exclusion to repentance and amendment of their affairs. Two men who had been excluded for some years were re-admitted after a time of probation. It is our hope that those who were excluded this year will come back again some day when they have realized that their expectations of a licentious life were vain illusions, only leaving the longing at the bottom of their hearts unsatisfied. In March and April a course of spiritual instruction was held with the Sikonge Christians. The attendance at the Sunday morning services and at the weekly meetings varied according to the season.

There is but little to be reported as regards expansion in the area around Sikonge. At the out-station of Mkolye the first baptism took place on October 27th. At Kisanga, the out-station which was founded last year, progress has been slow up to the present. At two new places work was commenced; and it is hoped that the preparatory work done will result in the founding of two more out-stations. At one of these places there is already a small number of inquirers under instruction. Both places are still served from Sikonge.

**Ipole.** Some changes with respect to the European staff of this station took place in the course of the year. In February Miss Larsen returned from furlough and resumed her work in the dispensary, in the day school and among the women. On April 2nd Rev. and Mrs. Ibsen with their children went on furlough. Miss Larsen kindly offered to stay at Ipole by herself until the return of the Ibsens, or until there would be a missionary available to fill his place. In October Rev. and Mrs. Seibt arrived in Unyamwezi, Br. Seibt following a call of the Mission Board to take charge of the Teachers' Training School. It was considered helpful, with a view to his own work, that Br. Seibt should become acquainted with the present state of the work in general before he commenced his work in the Teachers' Training School. He was therefore requested to take charge of Ipole until the return of Mr. Ibsen. Mr. Seibt is no new arrival, but may be counted among the veterans of this field, as he had already served in Unyamwezi from 1904 till 1916.

There were also some changes among the native helpers. Paulo Masomalo and Elia Katala had to be dismissed because of trespasses of the Seventh Commandment and drunkenness. Yuda Kasanga, of the out-station of Ipako, died. Three others were found to fill the vacancies.

The congregations have increased. Fifty-six adults and twenty-two infants were added by baptism. There was a



decrease of seven by death. Holy Communion was celebrated twice. The out-stations were visited by the undersigned in September. It was not the best time of the year for such a visit, as the majority of the men were absent. I had, however, no other time at my disposal. The visit left a favourable impression on my mind as regards the work which is being done at those places.

Mr. Seibt reports that many of their people are starving owing to the poor harvest. That the crops were poor all over in Unyamwezi was already mentioned under Usoke. In addition to the poor harvest, Ipole has also to count with the baboons, which, this year, as usual, did a good deal of damage to the crops. They are a pest; and it is pleasing to know that they have become considerably less in number this last year. Locusts also visited some parts of the area in which Ipole is situated. They also touched the fringe of Sikonge. Fortunately, they did not do much damage in any of these places where they tried to settle down, because they were driven away by numerous crowds of people who fought with great excitement for their crops. Though they did not actually settle down, we got a notion of the damage they can do if they are left undisturbed for as little as half an hour. It was the first time that I have seen locusts since my arrival in the field in 1909. They were all over East Africa this year.

The year under review was a quiet year without  
**Kitunda.** any extraordinary events. I visited Kitunda in August and saw the majority of the Church members. There had been no adult baptism since 1927; and I decided to admit to baptism the twenty-six who were recommended by the helpers. They were baptized on Sunday, August 18th. There were, further, twenty-five infants christened, and three boys and three girls confirmed. Two girls were confirmed at Sikonge a few weeks later. As has become customary, there was a Communion Service in the afternoon on that Sunday, at which about 200 people were present, viz., 171 as partakers, and those baptized and confirmed in the morning as spectators. The people naturally appear at their best on such an occasion. And if one would judge from the impression of a flying visit, one might feel inclined to exclaim: The Kiwere Church members are much better Christians than those at e.g., Sikonge! To make such a statement would of course be a mistake, because we have an intimate knowledge of those people we live amongst, which knowledge we cannot claim as regards the converts in far-away Kitunda. Here the Nyamwezi proverb holds good which, translated into English, runs as follows: "At a distance the hills look nice and smooth, but a close view reveals their roughnesses." It is a fact, however, that Kitunda compares



most favourably with Urambo, the reason being that we have had a number of faithful helpers at Kitunda and out-stations ever since the station became vacant in 1916.

I travelled by car to Kitunda. That was quite an experience for me. I went down in a lorry owned and driven by an Indian. The distance between Sikonge and Kitunda is ninety-five miles ; and it took seven hours of actual driving to get there. By caravan it takes just as many days. One feels naturally a bit stiff after sitting for seven hours, as the seat in a lorry cannot be called comfortable and the road is very bumpy. A car is a great time-saver, provided always that the motor does not go on strike or a spring snaps in the middle of the desert about twenty to thirty miles away from the nearest inhabited place.

Since July last there has been an administrative officer resident at Kitunda ; and the area of Kiwere is for the time being regarded as part of the Tabora Province. Whether this arrangement is temporary only, or will become permanent, is not yet decided as far as our knowledge goes. We would welcome a permanent arrangement, as the inclusion of Kiwere in the Tabora Province would mean that all our stations were situated in one Province.

We have arrived at the end of the survey of our six main stations with their twenty-five out-stations. Before we proceed to hear about the other departments of our missionary activities I wish to add just a few words relating to the spiritual state of our charges, as it may have been noted that I have frequently referred to the numerical increase during the year by baptisms, but said only little about spiritual progress. It is there ; and we have seen true signs of it now and then, but more often glimpses only. I will refrain from going into details, and briefly state that we have again this year ample cause for thankfulness to our Heavenly Father for the signs and glimpses He has permitted us to see as a confirmation of His promises, and as a stimulant for our hearts to carry on in faithfulness and with joyful minds in spite of obstacles and difficulties.

On account of the poor harvest, and taking into consideration that the tax had to be paid and other necessities met, such as the purchase of clothing, it was found that it would be rather harsh on our part to ask the full amount of Church assessments, as fixed by Conference in 1926. It was regarded fair to ask them to contribute one half of the usual sums. We received from Urambo, Shs. 19/- ; from Usoke, Shs. 69/- ; from Tabora, Shs. 136/- ; from Sikonge, Shs. 259/- ; from Ipole, Shs. 183/21 ; and from Kitunda, Shs. 190/11, which makes a total of Shs. 856/32. The total is down on last year by about Shs. 180/-. Some stations might perhaps have contributed more



than they did. We will not lay any stress on this point, however, and be thankful for the amount received.

*Sunday Schools.* We are having Sunday Schools at the three occupied stations only, viz., at Sikonge, at Ipole, and at Usoke. Mrs. Keevill, who has conducted the Sunday School at Sikonge for some years, writes that the Sunday morning was found the most suitable time to gather the children together. In former years there were two classes, one in the morning for the little children, and one in the afternoon for the bigger ones. The afternoon class was given up, as the children would not come, because they preferred to go elsewhere to more attractive doings, such as weddings or visiting friends. They were, however, glad to come in the mornings along with the little ones. The attendance has been fairly regular, the number being small, because there are so few children at Sikonge. Those who attended every Sunday got a little picture at the end of the month, which always pleased them. In November one of the little Christian boys was taken very seriously ill and was almost given up. But after having been treated by Dr. Keevill by a new treatment he recovered. It was a marvellous recovery which fills our hearts with gratefulness to our Heavenly Father. The average attendance was seven boys and five girls. Miss Larsen writes from Ipole that she had thirty-four children on the roll, and an average attendance of twenty-three. She writes further that a change of programme is necessary from time to time to keep the children interested. An outing was arranged every now and then, which always was much appreciated. The average attendance of the Sunday School at Usoke was six boys and nine girls. It is our sincere hope that the seed sown in these young hearts may root and grow up and bear fruit some day. We may not see any immediate results ; but we carry on sowing the good seed in the hearts of these little ones, remembering always the word of our Lord : "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

*Schools.* We had an average attendance of 494 scholars in our nineteen day schools with 679 names on the rolls. As attendance at school is not yet compulsory in this territory, the schools are usually quite well-attended in the beginning. After some two months a decrease in the attendance sets in and continues until the end of the year. It was, as above figures show, again the same this year. This irregularity in the attendances is rather annoying, and is an obstacle to the following of any syllabus.

There were some changes in the staff of our native teachers, who are all pupil teachers still. At Usoke one teacher left his work, and another one had to give it up because of illness. At Sikonge one teacher left and became a shopkeeper. A



second one intended to leave, but was persuaded to stay. There had for some years been some dissatisfaction among the teachers on account of the wages they received, which were regarded as too small. They were raised during the year, to the general satisfaction of all concerned.

The second team of boys finished their first year at what we call the Teachers' Training School, and entered on their second year on October 1st. We started with twelve boys; but one left again after some time because he suffered from a heart complaint. There remain thus eleven. Some good progress was made. The school will be taken over by Br. Seibt in 1930. Of the first team of boys, five are at the C.M.S. Training College at Kongwa. One of them passed the Grade II. Teachers' Examination in July; but rather young still, he went back to Kongwa again, together with the other four for an additional year of training.

*Industrial School.* This branch of our activities was carried on under the supervision of Rev. E. Pedersen during the time our industrial missionary, Mr. J. S. Nielsen, was absent on furlough. Mr. and Mrs. Nielsen returned from furlough in May, and Mr. Nielsen again took charge of the workshop.

In June a timber shed was built, which also contains two closed rooms, viz., a storeroom and a small workshop for four benches. This shed is, as Mr. Nielsen writes, a great improvement, because it provides suitable room for everything and facilitates an easy survey of stores and timber.

At the end of August the three first apprentices finished their apprenticeship. Samweli was offered a post as instructor at the Native Administration School at Ibadakuli, near Shinyanga, and went there in September. Mose was sent to the Government Central School at Mwanza as an improver for two years; and the plan is that, after the termination of these two years, he will return to Usoke as a fully-qualified native instructor. Yeremia, the third one of the three boys, stays on at Usoke as improver for another two years, and assists in looking after the youngest apprentices by imparting to them the rudiments of the trade. On October 1st, i.e., at the beginning of the new school year, six new boys were apprenticed. The total number of apprentices is now seventeen. Their number will be gradually increased until, in compliance with the desire of the Director of Education, there will be thirty boys apprenticed.

Many orders, big and minor ones, were received and executed. A group of furniture, comprising a writing table, an arm-chair, a bookcase and a small table, was sent down to Dar-es-Salaam for the Agricultural and Industrial Exhibition held from 2nd to 6th September. For the writing table a first prize was awarded. The other pieces were awarded third prizes.



No trees were felled this year, but the trunks of trees felled last year were sawn up, and 673 planks were brought in from the sawpit.

The Annual Official Inspection of the Industrial School took place on June 6th by the Superintendent of Education for the Tabora Province. He was satisfied with what he saw, and wrote a good report on it. The Industrial School is under Government control, because it is receiving grants from public funds. This does not imply, however, that it does not cost the Mission anything. In the year under review the costs paid by the Mission amounted to Shs. 3,000/-, plus an extra expenditure of a little under Shs. 6,000/-; consisting of furlough expenses of the industrial missionary during the financial year of 1929, together with one half of the costs of the shed mentioned above. We live in hopes that this largely social undertaking will become self-supporting in the near future in order to justify its existence.

Br. Nielsen expresses his satisfaction as regards the growing understanding among the natives of how important it is that a trade be learnt properly, and hopes that the work done during the year in workshop and classroom may prove a real blessing to the boys.

*Medical Work. Hospital at Sikonge.* Dr. Keevill reports that during the year several interesting events have happened. There has not been a considerable increase in the amount of work done, as the figure for out-patients shows a difference of only thirteen as compared with last year. The attendances show a slight increase. There has been a regrettable increase in the number of sleeping-sickness cases diagnosed, the figure being more than double that of last year. There have been many encouragements and some discouragements. The greatest disappointment was to find that the native assistants, who had been trusted, had been systematically stealing the food bought for the in-patients. It was a bitter disappointment, and a further lesson that we have not gone very far ahead even with those natives who are known as Christians.

Although the amount of work has not increased very considerably, the quality has improved, especially with regard to the in-patients. For this thanks are due to Miss Pedersen, who joined us early in the year. Improvements and additions to the buildings have also greatly helped towards easier and more efficient routine work.

The year has been remarkable for the number of medical visitors at Sikonge. Firstly, we were highly honoured by the presence amongst us for nearly four months of Professor and Mrs. Kleine. His name ranks high amongst those of the pioneers of tropical medicine. Then in October and November we had with us Dr. Otto Fischer and Dr. Kunert, both of the



Tropical Institute of Hamburg. They found a plentiful supply of "material" to keep them fully occupied. One of the real sacrifices of the medical missionary is the lack of time for research. We have also had short visits from two medical missionaries from the Belgian Congo.

The dispensary at Kitunda was closed at the end of the year, because the Government have stationed there an African dispenser (from Nyasaland) who is able to do microscopic examinations. He is far more highly trained than our man was, and has a good supply of medical stores. So there was no need for us to continue our work there.

#### STATISTICS.

New out-patients	.. .. .	2,574
Attendances at out-patients	.. .. .	31,147
In-patients	.. .. .	215
New sleeping-sickness cases	.. .. .	180
Deaths in hospital	.. .. .	31
Major operations	.. .. .	26
Therapeutic injections		
(a) intravenous	.. .. .	1,574
(b) intramuscular	.. .. .	2,020
(c) subcutaneous (for leprosy)	.. .. .	1,423
In hospital on Dec. 31st.	.. .. .	26
Received from native patients,	Shs. 485 Cts. 97.	

On February 15th Miss Pedersen arrived at Sikonge and joined the missionary staff of Unyamwezi. She is a trained nurse, and found her field of activity in the hospital at Sikonge. She writes about her first impressions and the experiences of her first year, that she soon discovered that hospital work out here cannot be carried out as in up-to-date hospitals at home. Buildings and equipment have not yet reached the home standard, and the patients do not as a rule appreciate modern nursing methods. She is trying to make them as comfortable as circumstances permit. She was introduced to her work by Mrs. Keevill. In the beginning the language stood like a bar between her and the patients, as is the case with all newcomers. Fortunately, it is a removable bar. Miss Pedersen is learning to use the microscope in order to be able to diagnose sleeping-sickness cases when Dr. Keevill goes on furlough.

*Ipole Dispensary.* Miss Larsen writes that it is interesting to observe how certain diseases partly disappear and others come to the fore. During her first years of dispensary work the majority of patients being treated were people suffering from scabies, tropical ulcers, etc. These diseases are not so plentiful now, and others have taken their place in the front row, such as leprosy and sleeping-sickness. If the people only understood that "Prevention is better than cure" there would



be a good deal less to do in the dispensary. But alas ! not yet do they understand. Those are few and far between who do not in some way believe disease and even death to be wrought by witchcraft. As at the Sikonge Hospital, so also at the dispensary of Ipole, young girls are trained as assistants. It is hoped that the training received will be helpful to them in their married life.

## STATISTICS.

New cases	..	..	..	..	2,103
Attendances	..	..	..	..	17,458
Intramuscular injections	..	..	..	..	1,775
Intravenous injections	..	..	..	..	220
Subcutaneous injections	..	..	..	..	287
Received from natives, Shs. 180 Cts. 91.					

*Usoke Dispensary.* The Rev. E. Pedersen, who was at the Livingstone College, and who is in charge of the dispensary during the time Miss Jensen is absent on furlough, writes that the attendances have been very much the same the whole year round with a slight decrease during the rainy reason. Once an epidemic swept over the Usoke area, and many died. A man suffering from sleeping-sickness committed suicide, probably in a state of depression or insanity which in certain cases are symptoms of that disease. Such tragedies are rare, fortunately ; and many are those who go away healed.

## STATISTICS.

New patients	..	..	..	..	3,288
New sleeping-sickness cases	..	..	..	..	52
Intramuscular injections	..	..	..	..	2,690
Subcutaneous injections	..	..	..	..	650
Treatments	..	..	..	..	13,869
Received from natives, Shs. 632 Cts. 85.					

The work done at the Sikonge Hospital and at the two dispensaries is tremendous, and its influence goes far beyond the actual sphere of interest of our Mission stations. We may not see any immediate results in those far-away places, but the good seed that has been sown both in word and deed is sure to bear fruit some day.

The survey of our work is ended. There remains just one thing to be recorded which I have saved until now, because it is the outstanding event of the year, viz., the visit Bishop Baudert, the President of the General Mission Board and of the Herrnhut Mission Board, paid us on his way to the Mission fields of Nyasa and South Africa. He arrived on May 19th, and left again on June 15th, accompanied by the Rev. O. Gemuseus, the Superintendent of our Nyasa Mission, who had

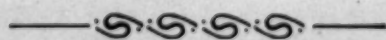


come to meet him. Owing to illness the Bishop was detained some ten days longer in Unyamwezi than originally planned. It was most fortunate that he arrived at Sikonge in time, and came under medical treatment before the carbuncle which caused him so much pain became too troublesome. Bishop Baudert visited Ipole from Sikonge; and Usoke was visited together with Br. Gemuseus the day before they left for Nyasa. At each of these stations his visit was highly appreciated in the first place by us missionaries, but also by our native congregations. It was also a great pleasure to have Br. Gemuseus a few days in our midst; and it was most instructive to exchange views and experiences relating to these two Moravian Mission fields in the Tanganyika Territory. On June 9th, it was a Sunday, the Lord's Supper was celebrated in the missionary circle at Sikonge, together with our guests. Also Miss Larsen had come over from Ipole for the occasion. We felt sorry that the Usoke missionaries could not join us owing to the great distance. The service was conducted by Br. Baudert; and the small congregation of seven missionaries belonging to three different nations were indeed, in a small way, a true representation of real Moravianism and all that it stands for, viz., the unity of people of all nations in Christ Jesus, or as St. Paul puts it in Gal. III. : 28 "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye all are one in Christ Jesus." Br. Baudert's visit was refreshing and encouraging to us; and the brotherly love and understanding we met with will remain with us, not only as a pleasant recollection, but as a help in times of difficulties.

I close my report with deepfelt gratitude to our Heavenly Father for His protection vouchsafed to us during the year, and also for all encouragements and disappointments, for all joys and sorrows He has sent us. His plan through it all was to make us better fit for His service.

(Signed) N. H. GAARDE.

*Moravian Mission, Sikonge,  
8th February, 1930.*



## NYASA.

### Annual Report of the Mission in Nyasaland.

**I**F we study the statistics, we must say that the year 1929 has been a successful year for our Nyasa mission.

The number of Christians has grown from 6,865 to 8,296, an increase of 1,431. Baptisms of adults are reported from all stations in the field, and a large number of candidates are still under instruction. The work has grown too great



for the small number of men and women missionaries in the Nyasa work: we must send them reinforcements, and can only hope that God will give them the strength and us the means for carrying on the work.

Br. Waldner, who had built up a plantation business in Kyimbila, was ordained during Bishop Baudert's visit, and so our ranks were strengthened. At the time we hoped to send Br. Waldner to Utengule, so as to ease the burden on Br. Tietzen, who has the care of Inamwanga, Nikaland, Safwa and Hochsafwa; but up to the present it has not been possible for Br. Waldner to leave Kyimbila, and we may have to find some other way.

We sincerely hope that our brethren and sisters in the field, who are all overworked, may not have to go beyond their strength; for it would be a sad thing for the whole work if any one of them had to be invalided home. Sister Scharf's serious illness in the early part of 1929 brought the question definitely before us; but we thank God that this sister is quite well and is happily in full work again at Isoko with her colleagues.

A great help to the superintendent arrived last summer in the person of Br. Marx, who has taken over the burden of the educational work; by this means the superintendent is no longer so tied to one station as formerly, but is able to go about and supervise and encourage the native helpers and evangelists.

With the arrival of the new-comers the school at Rungwe was re-established. Br. Scharf is busy as industrial teacher, and has gathered around him a number of pupils in this branch.

The educational work beside this is carried on on two parallel lines; the one, the Central School, the other the 'Teachers' Training School. In all our three branches we have to follow the Government standard, which is a high one.

We strive to fall in with Government requirements, in order to qualify for the Government grant, which of course means a great help to us. The new school buildings, built by our staff and opened in the autumn of 1929, were built with the help of a Government subsidy.

We lay great stress on the work of the school, because we hope by its means to gain native helpers in the work.

The official visit carried out during the year enabled Bishop Baudert to visit all the stations and to become acquainted with the conditions. The impression was one of a healthy and growing Christian community. With many of our Christians there is the decided wish to pass on the good news which they themselves have received. The elders and deacons of the churches, who have the care of the outer and

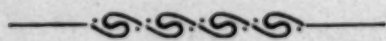


inner affairs of the congregations, for the most part do their duty with diligence, and many cases with devotion.

A particularly pleasant impression was produced by the Church Conference, which consisted of representatives of all the stations, some chosen by the mission staff and some elected by the congregations. At all these gatherings the wish was repeatedly expressed that more white missionaries might be sent, and that more means might be given for the spread of the Gospel. The expression of this wish gave the opportunity of emphasizing that the white missionaries set the example of Christian living, but that the spreading of the Gospel must be taken up as a duty by the native congregations. This met with understanding and acquiescence from the native members, who had not understood why this field, in which so many missionaries were at work before the war, is now manned by so small a staff.

The outlook for successful work in evangelization must lie with a really living Church; and we give God thanks that here in Nyasa, He, who makes all things new, has given to many a new heart and a new life. We had a good witness of this on the "Fraternal Day" which we celebrated in Rutenganio during the week of the Conference, when Christians from many of the congregations came together and gave their testimony before a large assemblage of Christians and heathen.

But in addition to these blessings that God has given, we could only too clearly see the needs and the weaknesses of our Christians and of our congregations; and we would ask our home congregations to make special prayer for this field in which God has given so rich a harvest.



## SOUTH AFRICA, EAST.

(Kaffraria.)

**I**N reviewing the year, an outstanding feature as regards the general welfare of our people has been the lack of rain. The summer crops suffered from the dryness of the soil, and there was severe want in many places. Naturally this told upon the church collections. In Zincuka the harvest was poor, but the rearing of cattle has been more profitable; also the winter sown wheat looks promising, and the maize also.

In Bethesda there has been formed a "Farmers' Association," and more care and thought will be given to the succession of crops. As regards health: much is still to be done towards the better care of infants. Health among the adults has been good, but a number of children have died. In Bethesda typhoid fever claimed many victims;



and in Mvenyane the day school had to be closed for the same cause. In Tinana a number of people and animals were struck by lightning ; one of the victims was the teacher who was out on his horse. Floods followed the thunder.

The church in Tinana has now served for fifty-three years, and is in bad repair. The grass roof has suffered from winds ; and, as this roofing grass is getting scarce owing to the larger and larger areas of land under cultivation, the people are collecting for a roof of corrugated iron.

From Bethesda we read of great poverty as a result of the system of credit which prevails, so that most of the Kaffirs are in debt, and pay a high interest on their borrowings. Poverty has also led to a good many runaway marriages, or rather abductions, as the young men have seldom the money to pay for the price of a bride—usually several cows, and they run off with the bride of their choice so as to forestall some more wealthy suitor ! Happily, most of these cases end afterwards with a marriage in church.

The young people have their temptations, and we must remember them in prayer. So many go away for long periods to work, that we are much handicapped in our influence over them.

Bible knowledge is very weak among the Kaffirs, and we can understand this. They are not a reading people ; even the teachers do not read any papers, and few of them read their Bible regularly. Various strange sects have tried to get a footing among the people, but with little success : indeed, the visit of Bishop Baudert did good, for the people showed themselves proud to be members of the Moravian Church. Some few who followed after strange doctrines have returned to their own Churches.

For the first time in this province a native brother, Br. Monah, has been elected to the provincial conference, of which the other two members are Br. Blohm and the president (Br. Bourquin).

Development is slowly proceeding in the direction of a self-governing native province, but this goal is not yet reached by a long way.

The Industrial School has made great progress under the wise management of Br. Bloom in Baziya. There are already twenty-five pupils.

We hope that the result will be the establishment of home industries, so that the constant flow of people to the town, and their consequent long absences from their homes, may no longer be necessary.

An industrial branch has also been opened in the Teachers' Seminary in Mvenyane. There are a number of applicants for training, of whom ten have already been accepted. They will have a three years' course of practical and theoretical

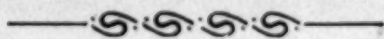


instruction. There is also a Girls' Side in this seminary, and to this the Government have proved very sympathetic.

Another new move was the establishment of a Theological Course for teachers, in Siloh, where four are being prepared as preachers. These four are from Hlubiland, and it is a fine experience for them to be living in the midst of an established Christian community.

We remember the good work done by our former president, Br. Van Calker, who died only last November in Herrnhut, and who was the first to visualize the goal of a national Kaffir Church. There will have to be a united aim in this direction among the various Missionary Societies before this goal can be attained; and also, our Kaffir congregations express themselves as proud to belong to a world-wide Church.

In looking at individual congregations, it is noticeable that Engotini is no longer a head-station; it is served by Br. Muller and the students from Siloh. Women are a power in the Kaffir churches; the young women are more zealous in church attendance than are the young men, who so often have to look far afield for work. And though this field has its many temptations—of which strong drink is not the least—we can nevertheless look back upon a year which has given us many causes to rejoice.



## SOUTH AFRICA, WEST.

THE outstanding event of the year in this field was Br. Baudert's official visit. He arrived at Elim on the 7th of January, and attended the Church Conference then sitting. In this Conference nine European missionaries, six native pastors and twelve native helpers took part; the sessions lasted six days.

The evangelistic meetings and the Bible study were a special source of blessing to those assembled. By their gift of about £90 towards the costs of Br. Baudert's journeys the congregations showed how greatly they valued his visit.

We are thankful to God that the work has gone on uninterruptedly at all our stations. The year has been a peaceful one; and in Genadendal many who had left us have returned.

In October our President, Br. Marx, moved from Cape Town to Claremont. In addition to his duties as president he helps in the large Town Church and in Lansdowne. Moravian Hill is now served by Br. and Sr. Hettasch, who moved there from Genadendal.

New-comers to the field were Br. and Sr. Schaberg, who arrived on the 18th of October; they first went to Genadendal, then to Stellenbosch, in order to learn the Africander language,



and after Easter of 1930 they were to take part in the training of native teachers and evangelists at Elim.

Some extensions of the work have been made ; for instance in Lansdowne, where for the past ten years services have been held monthly in the house of one of our members, and where in April, 1929, we opened a school with forty scholars. Although at present the school is held in a hired room, later on the Moravian Hill congregation hope to build a schoolhouse which can also be used as a church, and which was dedicated at the end of September. The Government appointed a second teacher, and at the close of the year the number of pupils was 115. The congregation in Port Elizabeth also built a school, which was opened at the end of September. Previously the six classes had been held in the church, separated only by curtains ! In Maitland the school was enlarged, and now gives accommodation for 375 children. Smaller schoolhouses were erected in Elim and in Tigerhoek (near Genadendal).

The number of our school children totals 3,300, with eighty-five teachers.

At a conference of the British, Dutch, and German Societies carrying on "mission businesses" in Cape Colony, held in February, 1929, the Brn. Marx, Winckler and Hettasch were our representatives.

## DUTCH GUIANA.

### SURINAM.

#### Annual Report for the Year 1929.

**I**N looking back on the year 1929, we must say, as regards our Mission Work in Surinam, that the year has not been marked by any outstanding event. On the one hand we cannot speak of any special seasons of brightness or of any great outpourings of the Holy Spirit ; and on the other hand we cannot speak of any great and special trials in the life of our congregations. But His Spirit has been unceasingly at work, a silent, gentle breeze.

**Economic Conditions.** In beginning our account with the economic conditions, we can hardly paint the picture dark enough. It may be that we share in the general world conditions, but in any case never has so low a point been reached in the economic scale.

Coffee and sugar planting, and agriculture generally, are at



a low ebb ; and outside capital has taken no interest in the Colony.

On the other hand, we record with gratitude the growing interest in Holland in our Church and Mission Work. In this our Lord has shown us special mercies, that in Holland we have found so many friends willing to help to share the burden with us. We are not in a position to view the future of our work without anxiety, but the note of thankfulness should predominate.

The hard economic conditions through which our Lord is leading us make us feel that we and our congregations must work the harder towards raising necessary funds. Under present conditions we cannot hope to become self-supporting, but we aim at advancing a little in this direction year by year.

**Visit of Br. Bielke.** The visit of Br. Bielke, a member of our Governing Board, has been the outstanding event of the past year. He has forged a link with the Home Province which will remain a blessing to us. We must also mention Br. Bielke's meetings with all the European missionaries, and with the employees of the firm of Kersten and Co. ; and we believe that the fruit of those days—a number of small circles for prayer and Bible study among members of the Town Congregation—will remain as a means of blessing to many.

**Printing.** Our new Book of Church Order is not yet finished ; but we have been able to finish a new edition of our Dutch Hymn Book. We have also issued a small pamphlet in Negro-English, setting out the differences between Roman and Protestant teaching, as this is a question on which our people need light. We are specially anxious for our Bushland work, as we find that Rome seeks to harvest where she has not sown. We now have a Surinam brother as a member of our Board ; and our discussions now take place in the Dutch language.

**Relations with the Authorities.** We have lived in good understanding with the Government authorities ; and we have been helped not a little by the new Governor, who himself attends our church. Our various Church Properties have now been entered under one title, the “ Evangelischen Broedergemeente in Surinam,” and this simplification has been of great help to us.

**Schools.** In the matter of our schools the Government has rendered us a valuable help in taking over the teachers' pensions, which relieves us of a considerable financial anxiety. This means that our teachers are now practically on the same



footing as the Government teachers. We also receive better grants for school buildings and teachers' accommodation.

The number of our school children is 4697, that is 76 less than last year. The reason is that we have fewer children in our Mulo School (Count Zinzendorf School), owing to the higher fees now demanded by Government for these higher grade schools.

To our great regret we had to give up the school at Moklum on the Lower Saramacca. At the time of building the school there began a movement against Christian schools among the British Indians, and the parents were afraid to send their children.

In two years or so the Government will probably open a school there. Among our teachers there are some on whose work we look back with joy: Br. Bielke addressed a great circle of teachers during the Christmas Holidays, and we feel sure that if our teachers allow the Spirit of God to enter their hearts, far greater blessings would follow the school work.

**The Evangelists' Course.** A course of training for evangelists was held, with six students. We rejoice over these brethren, and hope some day to take them into service. The course started last year in Wanica, with four students, has also continued, in spite of removals among the missionaries. All the students have had good certificates.

**Church Work in Town.** Here we have to report that we are losing many of our most faithful members, who, by reason of the bad economic conditions, have been compelled to leave the town and seek work elsewhere. Many of them are just those young men who show energy and enterprise. They help us indirectly by sending money for the support of their relatives; but many of them have moved out of the range of Christian influence, and how we wish we could start a branch of our work in Curaçao where so many of them have gone. Some will come back to us, if conditions of living improve, for they all suffer from home sickness.

These losses by emigration are not so hard to bear as losses through joining the Roman Church. The people are confused; sometimes one will change his religion for a dish of lentils, and sometimes people attending our church allow their children to go to the Roman school.

In the latter part of the year our town mission completed its re-building. This is a valuable addition to this important part of our work.

**Work in the Districts.** This grows less, though formerly it was the heart of our work in Surinam. The reason is that our Creole people, who lived by farming small plots, have



retired from this and have left it to the British Indians or Javanese.

The numbers still remaining are small, and they will not be able to maintain themselves much longer, as they cannot live like the British Indians and Javanese.

If we pass our eyes from East to West over the districts we cannot overlook Moenge, a modern industrial settlement in the primeval forest where members of many of our congregations meet. Here Christian work is very necessary, but the trading concern does not allow any missionary or priest to settle there. We may visit as much as we like. Fortunately we have had a school at this place for some years, otherwise we might not have got this concession to-day. The Roman Catholics have built a church there ; and we wonder whether we could move the church from Hecht-en-Sterk, as our own people are very anxious to have a place of worship. The congregation at Hecht-en-Sterk is small, and could manage with their school-room : their church is too large for them, and might well be moved. We wonder whether our members at Moenge will subscribe for this removal. The best plan would be to place a missionary at Albina, who could serve Moenge by motor car.

#### *The Bushland Mission.*

On the Upper Saramacca we can scarcely speak of "mission work," as practically all the Bush-Negroes have been baptized. But on the Upper Surinam river, even between our Christian villages, there are heathen villages, and in the upper reaches there are none but heathen. There are also heathen on the Marrowijne river.

At *Granman Stalkondre* Br. Zangen has built a new hospital and church. He has much medical work ; Kanap, the chief of the Aukas, is one of his patients. But there are still only four children attending school. "If you give the children food, then we will let them come to school," the people say.

I visited the *Upper Surinam* last year. Our congregations are still poor in the Spirit of Christ : they are still tempted to polygamy, and the power of untruthfulness still reigns among them. The nearness of the heathen villages, and the fact that so many of them have heathen relatives, are adverse influences.

At Redidoti, a village near Koffiekamp, several heathen with their children came to us and were baptized. It is a pity that the Roman Catholics have begun to work against us in this district ; but the most of our people are standing firm. In the villages lower down the river the gold-seekers are having anything but a good influence upon our people.

These bushland people should be a fine race ; that you can see by their fine stature ; and under God's good guidance that may still be attained.



*The Mission to the British Indians.*

It is one of the features of Surinam that so many small groups of different nationalities are congregated there. One of these groups is the British Indians.

Anyone not knowing their language has no chance of knowing their strange world of thought, and remains afar from them. They pass by with their gay colours ; you see their pretty children ; and you know them only as a part of the human race from whose dark eyes the longing soul seems to shine. You feel attracted by them ; and the next moment they have glided past you like shadows. The division between our work among the Creoles and that among the British Indians has become a sharper one since the leadership has been made separate.

So long as there is no blending of these nationalities, our mission among the Asiatics will always remain a special work of our Church. One example : they do not sing our hymns, but have their own hymns and tunes. In this they are as foreign to us as we to them. It is one of the problems of our country.

*The Mission to the Javanese.*

This work is making quiet but steady progress. Instead of meeting with hostility, our Christian congregation is looked up to. There have been changes in the leadership of the work ; Br. Peucker left in September, and Br. Maass began his work in October.

*The Homes and Leper Hospital.*

Saron will be hard hit, because the Government subsidy is coming to an end. But we rejoice that interest in the Home Province is deepening, and that many "Saron Circles" are collecting funds for this branch of the work.

The Home in *Alkmaar* houses between seventy-five and eighty children. We are thankful that the children now have a school in Alkmaar itself, and no longer need to make the journey to Liliendal.

The Home in *Liliendal* houses thirty-five Javanese children, who are taught, as are the children in the other Homes, washing, cooking, garden work, and the care of cattle.

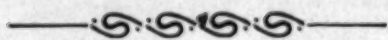
*The Leper Home in Bethesda* has given us much thought this year because of the new laws for lepers. Lepers are now permitted to remain in their own homes so long as the laws of isolation, etc., are obeyed. Also we should have more admissions to our Home if the Catholic Home, which is near the centre of the town, did not offer so many attractions. The leper who enters this Home becomes a Catholic, and then his relatives are allowed to visit him as often as they like.



We have often regretted the position of Bethesda—so far from the town and so near to the river—but we cannot move. We have at present about seventy patients.

We close our report on our work in Surinam with praise to God, who has done all things wonderfully.

W. BURCKHARDT, *Superintendent*.



## BRITISH GUIANA.

### Annual Report of the British Guiana Mission for the Year 1929.

THE depressed condition of the colony, especially as it is depicted in the studied report of the colonial treasurer, must greatly colour any report going up to the headquarters of missionary societies operating in this much-tried field. To quote a pithy phrase used by the same financial reviewer, "the depression increases with a geometric progression effect"; and its having extended already "over a period of several years, has damped down trade and business activities to such an extent that recovery cannot be expected to be other than a slow process." Colonial revenue suffered a fall of nearly \$370,000 in the year under review; the total income of our nine congregations fell short of last year's by \$870—a drop of pretty near twenty-six per cent.

Some districts feel the effect more heavily than others: those dependent on employment on the sugar estates the most. Diamond-seekers have had a bad year, leaving their poor wives at home to eke out a hand-to-mouth existence; able-bodied men have been thrown out of employment; school teachers have been relieved of their posts, among them being young men and women of promise who are thrown on the all-too-slender resources of their already burdened parents.

Emigration still continues, and would take place on a much larger scale did not the quota system periodically close the door to importunate applicants. Large numbers, nevertheless, availed themselves of the opportunity offered for work in the Dutch West India Islands and Venezuela.

It will not be difficult to visualize the frame of mind of a people thus circumstanced. If there is not a good and solid religious foundation to steady their Christianity, scant courtesy will be given to the Church and its institutional claims. All honour, therefore, to those whose widow's mites have enabled us to tide over a year of unprecedented hardship.



The attendances at public worship and at the Holy Communion have kept up fairly well, taking everything into consideration ; but the growing disinclination of the young people to assemble with their parents for worship on the Lord's Day is becoming more marked. Recreative pleasures win their affection, and the excuses given for the pursuit of that course have sometimes a show of validity. Secularization of the Christian Sabbath is on the increase, and its willing votaries poach on the Church's preserves unashamed, and that to such an amount of success, that some erstwhile regular churchmen are beginning to defend the innovation.

The Week of Prayer and the Lenten Services, including Passion Week and Easter, were seasons of special refreshment.

The missionary lovefeasts and missionary meetings were not as successful from a financial standpoint as in past years. The best results, on the average, came from No. 9 in the Berbice district.

Not being able to concentrate more thoroughly on the older congregation as heretofore, on account of the needed oversight of the newer ones, the ministers discover, to their regret, the inroads which lack of discipline and consequent irregularity make into organizations which formerly functioned with order and punctuality. Intensive work is as much needed as extension work is desirable. This proves the necessity for another ordained minister for the Province, the feasibility of which has been discussed with Mission Board, and at time of writing there is a strong probability of the need being supplied.

At a General Mission Conference convened towards the close of the year, the congregations were re-allotted into three districts—eastern, central and western—each comprising three churches. Subsequently a numerously-signed application came to our local board from another pastorless Independent Congregational Church to be taken over by us ; and as soon as essential preliminaries have been got through, it will be legally incorporated into our provincial work. The Eastern district will then comprise four churches.

The retrenchment scheme inaugurated by the Government a year ago to relieve the Colony of its heavy incubus of debt, and to enable it to balance its budget from year to year, had the effect of closing down some twenty primary schools, ours at Tabernacle being one of them. Every effort to save it proved fruitless. The Kindergarten schools planned have not yet sprung into being, so that the one that was expected to succeed our school at Tabernacle has to be patiently waited for until the financial tide rises in its favour. As no children of under six years of age are permitted to be enrolled in the primary schools, the increase in attendance has not been palpable. At Queenstown, though there has been no increase,



the problem of suitable accommodation for over 600 pupils still confronts us, and the expenses created thereby exceeds our income, notwithstanding that a large part of the church and its furniture has been requisitioned for the purpose. The East Indian boys and girls—212 in number—represent thirty-three per cent. of the school. One little East Indian girl won a partial scholarship, and is now attending a secondary school. Two other pupils, a boy and a girl, of the advanced class, passed the Cambridge Preliminary Examination very creditably. To find employment for the children who are leaving with the School Leaving Certificate and similar certificates of competency is another of the vexed problems to which the educational authorities are bound to give serious and early consideration. General Mission Conference appointed to be taught in our schools, for the year, the Gospel of Mark, the Life of David and six selected hymns from the Moravian hymnal; and the teachers endeavour faithfully to carry out their duty in this respect.

The repair of our buildings is giving us the gravest concern. The church at Perseverance is in a positively dangerous condition: her case is the neediest and most compelling. Any assistance coming from friends to her would be truly **help in time of real need**; for her people are exceedingly straitened by the exigencies of their unfortunate situation and lack of remunerative work. "No. 9" is pluckily moving towards the goal of reconstruction: they find stimulus in the truth of the adage: "God helps those who help themselves."

The superintendent had a four months' furlough in England—the first in thirty years—necessitated primarily by the ill-health of his wife, whose medical advisers recommended a cold climate for her recuperation. In his absence the church officers and their assistants did their best to keep things a-going, and one cannot but appreciate the fine morale evidenced in preserving that fine Christian spirit—"an odour of a sweet smell . . . a sacrifice well-pleasing to God." Our grateful thanks are due to my colleague, and to the ministerial brethren of other denominations, who rendered him valuable services in filling appointments and in other ways.

Our losses by death have been rather heavy. Queenstown suffered the loss of six members, some of whom were among its staunchest supporters; Calvary, one of its founders and a zealous worker; Lonsdale, a mother in Israel. Br. Isaac Cowes, who was always a zealous missionary subscriber and collector, left a small but valued bequest of twenty-five dollars for the Church of his adoption and his loving solicitude. These all died in the faith, trusting solely in the merits of their crucified Redeemer, and have entered into their rest.

Though this report is not characterized by what may be called cheery optimism, yet underlying it is a feeling of deep



gratitude to the Allwise Giver of all, Who never burdens His children with more than they are able to bear. The testing of our character by unyielding straitened circumstances and knotty problems has driven us oftener to the Throne of Grace, has called forth latent qualities, has fortified courage, made prayer more precious and meaningful, faith more childlike and trustful, and our spirit of endeavour more objectively resolute. O that we might come out of it all more refined and fitter for service, more valiant in the fight, more hopeful in the ultimate triumph of the Cause we serve! We feel that, making use of our adversities in this way, meeting and attacking difficulties with a set purpose, our ranks closing in and our eyes on the Great Commander, we might confidently "march forward in the strength of the Lord, with the banner of Christ unfurled," and hope that the best is yet to come.

JOHN DINGWALL,  
*Superintendent.*

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## OUR MISSIONS IN THE WEST INDIES.

Report of the Eastern West India Province, 1929.

I REGRET that the Report for the past year must of necessity be lacking in definiteness and completeness, owing to the fact that both the Chairman of P.E.C. and his wife were absent from the Province on furlough in Europe for seven months during the year. The Chairman's duties, during his absence, were shared by his colleagues on the Board, Bros. W. Allen and C. P. Julian, to whom I wish to tender my sincere thanks.

No event of a very outstanding nature has marked the year under review. It has, however, been a year of anxiety and extra work for the Superintendents and Wardens in the Northern Islands. Much time and money have been spent repairing the damage done to Mission property after the hurricane of 1928. Thanks to the liberal help rendered by members and friends in the Home Provinces, the most necessary repairs have been effected, and as the year closes, the erection of the new Church at Gracebay, Antigua, is proceeding apace.

Let me here record, on behalf of the members of the Provincial Board and all concerned, our heartiest thanks and deep sense of gratitude for the very liberal financial assistance rendered by the Home Churches towards meeting the necessary repairs to Mission buildings in the Islands affected by the hurricane. It would have been impossible to accomplish



the task of rebuilding and repairing without the liberal and welcome assistance of kind friends outside the Province. From the Reports sent in by the Superintendents of Island Conferences, we are made cognizant of the fact that our Brethren and Sisters in active service have had to face contrary winds and adverse circumstances.

As regards the Ordained Ministry in the Province, the fact that, during the past six years we have had to part with the active service of ten Brethren, and only able to welcome four into our ranks, reveals a grave difficulty under which we have and are still striving to carry on the work throughout the Province.

Financially also the past year has been a hard one, especially for such Islands as Antigua, St. Kitts and Tobago. It is however encouraging and cheering to note the faithful and willing spirit in which the Brethren have faced all difficulties and pushed forward the work. To-day there are four stations in the Province served by faithful lay assistants, which, but a few years ago, were served by ordained men. One station, unfortunately, is still without an assistant or ordained man. —“ Brethren pray for us ! ”

On November 15th, Bro. Emanuel George, a faithful native minister of Greenbay, Antigua, was “ called home ” at the ripe age of three score and ten.

The Female Training College in Antigua has continued to fulfil its useful purpose in the educational life of the Leeward Islands under the able Directorship of Bro. A. B. Hutton.

It is encouraging to note an increase in the total membership of 205 over the year 1928, a sign that the work of our Church is valued throughout the Islands.

Amid all the changes and adverse circumstances of the past year, we have rejoiced in the ever-abiding Presence of our Lord and Master. We know He is near at hand in the gloom of to-day. On Him we lean, and are sure that : “ When His hour strikes for relieving, HELP breaks forth amazingly.”

J. E. WEISS.

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### Report of the Western, the Jamaica Province, for the Year 1929.

*By the President of the Provincial Elders' Conference,  
The Rt. Rev. A. Westphal.*

Our experiences have been varied. There have been sorrows, difficulties, and trials ; but there have been also consolation, deliverance, and help. The good hand of our faithful God has been upon us, and to Him we humbly render our thanksgiving for all His manifold



favours and mercies. To Him we look for future blessings ; and we are assured that He will bestow them according to the measure of our need.

The Provincial Synod convened on the 16th of April, in our Kingston church. The Synod was characterized by brotherliness, and an earnest desire to further the Lord's work, and we believe that a number of useful measures were taken to consolidate and strengthen the Moravian Church in Jamaica.

Bro. Samuel Allen preached the Synodal sermon. To our regret, he became ill on the following day, and could not take part in the services of Synod. He was elected as a member of Provincial Elders' Conference, and as Treasurer.

Removed to his home at Bethany, he became increasingly ill in the following weeks, until it pleased the Lord to call His servant into His more immediate presence on Sunday, the 26th of May. We deplore his loss, yet we bow in submission to the allwise will of the Lord, the Head of His Church. Bro. F. Weiss was subsequently elected to fill the vacancy in P.E.C., and as Treasurer.

Bro. S. C. Ashton laboured in our Province for upwards of forty years, first at Carmel, and then at Bethlehem, where he filled the dual part of minister of the congregation, and of Principal of the Training College, very successfully for over thirty years, ably seconded by Mrs. Ashton. Bro. Ashton expressed a desire to retire from active service in the middle of the year, and his desire was granted. The Church owes a debt of gratitude to him. Besides his ministerial and educational work, he rendered very acceptable service as a member of the Executive Board for a series of years. Bro. and Sr. Driver went on furlough in June.

Thank God, the endeavour to fill the depleted ranks of our ministry was not unsuccessful. There are still some vacancies ; but we are grateful, that in the person of Bro. P. E. Holmes, who came from England in September, and in the person of Bro. A. H. Coke, who arrived from the United States in October, we have received men who give good promise of usefulness for many years to come. And in the closing days of the year, Bro. and Sr. R. J. Fleming were on their voyage from Britain to our Island. They will begin their service in the congregation and Training College at Bethlehem in 1930.

The Presbyterian Church graciously granted us the privilege to send one of our students for his Theological course, to their Theological College at Woodlands ; and Mr. T. H. Cuthbert entered there in August. Our other student, Mr. Eric Brown, was, sad to say, found not to be physically strong enough to endure the strain incidental to a ministerial life and work. We felt obliged to accept Dr. Ragg's certificate as conclusive, and, very regretfully, to cease regarding Mr. Brown as a candidate for our ministry.



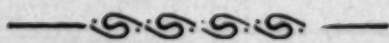
The Standing Committee on Church Union held a number of meetings in Kingston, at nearly all of which our Church was represented ; also two meetings of the Conference on Church Union. Considerable progress has been made in framing a constitution, embracing the local church, as well as legislative bodies of a proposed United Church. These proposals will now be presented at the Annual Meetings, or Synods, of the negotiating Churches in 1930, for their approval, or otherwise ; and to the Synod of our Church, whenever it shall be held.

Economic conditions are bound to react on Church life. For seven months, until the end of July, there was a drought, affecting chiefly our congregations, Lititz, Ballards Valley, Eden, Pepper, Bethlehem, Fairfield, Nazareth, and Bethabara. Food became very scarce, as well as water. In some places the people were brought to the verge of starvation. The Government felt obliged to institute relief measures here and there. God sent His mighty and effectual relief in copious showers of rain in August, and the following months ; so that, after a time, food was again produced. It is encouraging to record, that even in the drought-stricken area, our Moravian people, many of them willingly gave of their means, after they had something to give, so that the support of the Church, and the work of Missions, did not so very greatly suffer, in comparison with other more prosperous years.

Then, too, in several localities, there was a heavy crop of Pimento, for which a splendid price could be obtained, and which proved of great assistance to those who were thus favoured.

We are very grateful to our British Mission Board for their unwavering interest in the concerns of our Province, and for the practical help so willingly rendered.

And we would acknowledge, likewise, with many thanks, the financial aid given by various friends in our American Provinces, to certain needy causes.



## THE MISSION IN NICARAGUA.

Annual Report of the Superintendent, the Rt. Rev.  
Guido Grossmann, for the Year 1929.

**A**NOTHER year has passed. The reports of the work at the different stations will form the basis of this Provincial Report. The Lord has been good to us, and has, in spite of our shortcomings and little faith, given us an increase. The Lord be praised !



**Changes in the Province**—Br. and Sr. Heidenreich left us on the 4th of September. They had spent nearly six years in Bluefields, during trying times and during the disturbance of the revolution. Their faithful service will abide as a blessing to many lives. They left many friends who will not forget them.

Margaret Heidenreich sailed for the United States on the 8th of June. She had spent five years of faithful and successful work on the staff of the Junior High School.

Bertha Shea, who had occupied the position of principal of the congregational school for the past year, relinquished her work at the end of August.

**Death of Workers**—Elisha Roberts: Evangelist in Walpa-siksa. He was a faithful witness-bearer of Jesus, even unto death. He died of consumption and he preached until he could no longer stand on his feet; and even after he had lost his voice, he pointed heavenward with his finger, admonishing his people. Died in October.

Dama Tulu or John Peneer, our senior Helper and Lay-preacher, of whom Bro. Fisher writes: John Peneer, our helper in Kiha, was a trusted, energetic helper for some thirty years. He conducted the services each Lord's day entirely from memory, as he was not able to read. Under his direction three churches had been built, each one better than the former. He peacefully laid down his armour on December 9th, 1929.

**Dedication of Churches**—Irlaya, in the Cape District, January 6th, by Bro. H. Stortz. Auastara, in the Dakura District, July 7th, by the Brn. Wolff and Bishop. Para, in the Dakura District, July 20th, by Bro. Wolff. Waspukta, in the Sangsangta District, October 27th, by Bro. Schramm.

**Official Journeys**—Bishop Guido Grossmann paid a visit to the capital, Managua, by airplane. This was made possible through the kindness of the United States Marine Corps. An audience with the President, General Dr. Jose Mongada, was granted to him. He also saw the Minister of Public Instruction and the other High Officials of the Cabinet of the President. This visit was paid in May.

Bishop Grossmann also paid a visit to the capital of Honduras, Tegucigalpa. He was able to confer with the President of the Republic, Mejina Colindres, on behalf of the Miskito people in Honduras and obtained documents from the President as well as from the Governor of Truxillo, permitting us to open up work in Mosquitia, Honduras.

A Summer School for Evangelists was held in Wasla, August 11th to September 8th, with twelve evangelists present. Teachers were: Brethren Danneberger, Haglund and Stortz.



General Health Conditions in the Province have been good throughout the year. There has been the usual period of fever, yet the Lord has spared us from any epidemic. In connection with the Carnegie Health Department, a doctor was sent along the coast to open up a campaign against "Hookworm," which has been of great benefit to the public.

Medical work carried on by the missionaries has again brought relief and recovery to many a sufferer. Quite a number of accidents happened, where our missionaries have been of invaluable help, and lives were saved through their assistance.

**The Economical and Financial Condition of the Province—**High floods, drought and closing of the mahogany works have made it very hard for our people to earn a bare living. We too have felt it. The collections and the payment of the "congregation cash" have fallen off everywhere. The only enterprises in this coast have been the banana companies at Bluefields and at Bragman Bluff. But even these companies, especially the Bragman's Bluff Company, have laid off many labourers. The cost of living has become still more expensive, as again the duty has been raised on articles like beans and rice, which are the staple food on this coast. But, at the same time, it must be stated that the mode of living has become more extravagant especially among the younger generation. They go too far in imitating foreigners in every thing—food, style, pleasures which sap their spirituality as much as their purse, causing not a few to become careless and indifferent.

Our people in Pearl Lagoon, under the auspices of our Young Men's Union, have cultivated rice, and that very successfully. If the rice cultivation can be made a success, it will indeed be of great help to the people. We were glad that this year we had a steady market for our product.

I would like to get another rice-hulling outfit for the middle coast, as this would make our people independent and secure them a proper income. This was also the wish of the President, which he expressed to me, namely that the people of the coast should plant more of the kind of food-stuff which they need for their daily life.

Our work in Nicaragua is done among five different groups of people, namely: Creoles, Ramas, Caribs, Miskitos and Sumus. Each group has its own characteristic features.

**1. Work Among the English Speaking Native Creoles:** Bluefields, Pearl Lagoon, Rio Grande Bar, Prinzapulka, Bilwi, Puerto Cabo Gracias.

The colour question had never been raised here on the Atlantic coast. In the long history of the Moravian Mission



work here, the difference between coloured and white had never been an embarrassment on either part. But through a certain class of people hatred against the white race has been sown among the English speaking natives and we feel the effect of it everywhere. How far this hatred goes is shown just by one instance: a little boy in our day school here refused to drink water from our tank, because it was "white man's water!"

The statistics of the Creole congregations show an increase in membership of 209. Only 23 were added by confirmation, and 26 couples joined together in holy matrimony.

As everywhere, there is much unrest. The mind of the people is in a ferment; seeking more liberty, emancipation, for progress; to which is added an ever increasing desire for pleasure, amusements and an unrestrained life, especially among the young. Consequently there is a great lack of interest in spiritual things, and in church work, on the part of a great number of nominal members, which causes us to pray for more zeal and wisdom, and the blessing of the Lord on our work in the coming year; that He may be pleased to move the hearts of many with His Spirit's power, that new life may be shown.

But in spite of all this, we have much cause to be thankful and to praise the Lord.

Bro. Hamilton writes from Bluefields: "There is still a large body of faithful people who love our Lord and His church." "In ministering to them, all engaged in mission work here have had hours of joy and satisfaction."

From Pearl Lagoon we hear: "Since we have come here there has been an increase in attendance at services. At the regular monthly prayer meeting, many took part in prayer."

Bro. Wilson writes from Prinzapulka: "In the midst of many dilapidated houses you will see our little church well kept by the members. Here they worship with joy and often one can hear the expression: 'we are glad to have the Word of God with us'—Bro. Bent our Lay-preacher here has drawn the people to church and not a few who kept aloof from us find themselves worshipping with us on Sunday nights."

In Rio Grande, as well as at Puerto Cabo Gracias, little groups have stood faithful to their church and have assisted the missionary in carrying on the work.

In Bilwi the spiritual work is indeed a difficult task. We have a few faithful members from Bluefields and Pearl Lagoon, who are a great help to us. They give their spare time, even sometimes more, to support the work. But they are coming and going. There are again others, even our church members, who are indifferent and careless; the spirit of the world has taken hold of them and not a few follow the



evil desires of their own hearts. They are Christians in name. The moral conditions here are fearful. Anyone who has not Christ in his heart, is unable to stand against the wickedness of the evil one. Yet we are glad to be here to strengthen those who will not walk in the counsel of the ungodly, nor stand in the way of the sinner, nor sit in the seat of the scornful, but whose delight is in the Lord and His precious work ; also to go after those who have gone astray ; and to warn those who are in danger. We had four accessions here, two by confirmation and two by re-admission, which strengthened us not a little ; it was a pledge that the Lord is with us and blesses our work.

One of the difficult and disrupting questions which has come to a head, especially in Bluefields, is the attitude of the Church over against questionable amusements, especially dancing. The large majority of our members are strongly set against tolerating such things, as Bro. Hamilton reports. Many of the younger people, on the other hand, feel restive under the rule and break it. A congregation meeting was held in Bluefields in June, when those present, by a large majority, voted to keep the rule in force. As a result the Bluefields congregation had to drop and discipline 18 members.

#### The Work Among the Children and Young People :

(a) The Sunday School work is the brightest aspect of the Creole congregation. On Children's Day 650 children paraded through the streets in Bluefields. Primary departments have been arranged in several schools with very encouraging results. It is indeed a beautiful sight to see the children and young folks flocking into the church for Sunday School every Sunday. Some of the little tots are quite proud of their Sunday School.

Bro. Wilson reports from Prinzapulka : " The most interesting branch of our work among the young is the Sunday School. It is carried on with unabating zeal. A member of our Sunday School, a little girl of four, during a recent visit to Bluefields, praised her Sunday School and declared that ' our Sunday School is better than yours.' They tried to convince her to the contrary, but she held her view."

In Bilwi a boy of eight, after he had heard of our Sunday School and had attended it, said : " Now I know there is a Sunday School here, I am willing to stay, otherwise I would go back to Bluefields again." The procession on Children's Day through the town is an event for young and old.

(b) The Young People's Organizations have been moving along with a fair degree of success. In Pearl Lagoon quite a number of the Young Men's Union members have faithfully assisted the Pastor in keeping Sunday School in various out-



posts. In Bilwi Christian Unions for young women and young men have been organized. Both organizations are small, yet we are glad to give to all an opportunity to spend an evening in healthy surroundings with us away from evil temptations.

(c) The Boy Scouts have had their regular exercises in Bluefields, which helps to build up the character of those who have joined this organization.

(d) The Ever Ready Band and the Good Deed Band in Bluefields have helped the progress of the congregation in many ways. The members of the Good Deed Band met regularly for sewing, and in that way earned money with which to do many good deeds.

(e) The Day Schools: In spite of many problems and difficulties the Day Schools have done good and faithful work. In Bluefields, Kindergarten work is carried on. While it is prospering in numbers and is doing a good work, it is finding it hard to pay its way. The Government has in no way put any hindrance into the way of our schools. In all our schools more stress is now laid upon the Spanish language.

According to our Statistics we have, in the English speaking, or Creole, congregations 861 Communicant Members; 520 Day School pupils; 1,398 Sunday School scholars.

**2. Work Among the Rama Indians.** In Rama Key after years of apparent barrenness, we have the joy to report six men and women as candidates for confirmation. Bro. Clementi Baily has carried on the work of teaching and preaching most faithfully. The death of a faithful helper was a real loss to the little congregation on the Island. There are far too few men who are firm in their faith and their Christian walk on the Island as it is. The health conditions are very poor.

Here we have 59 communicants; 32 pupils in the day school, 130 in Sunday School.

**3. Work Among the Caribs.** Along the edge of the lagoon at Pearl Lagoon there are a few settlements of Caribs. Some of them have been baptized by us and a few are communicants. Our Bro. Moses, evangelist at Marshal Point, has visited them and served them with the Word of God. The children of Square Point are regularly attending our Day School and Sunday School at Marshal Point.

**4. Work Among the Sumus.** Karawala, Ebenezer, Wasakin, Tuberus, Musawas and Lakos.

The Sumus have kept themselves pretty free from the influence of the "New Life" which has made its entry on



this coast. Quietly, as usual, they go their own way, unconcerned about the hustling around of their fellow men, perhaps wondering some times what it all means. Also in their congregational life, little change is noticeable. The women dress themselves just as simply and modestly as in days gone by, and the men make no attempt to play the "gentlemen" with silk shirts and silk stockings.

The reports say that the services have been well attended, especially during the festival days when crowds gather at each of the places where services are kept. At such times mischief makers, seeking the crowd, carry strong drinks to sell, and try to destroy the good seed sown. We are glad to hear, as Bro. Wilson reports of his Sumus, that the Christian "syndico" has now forbidden the bringing of liquor to their villages. One rejoices, as one reads the reports, to see how the Spirit of God makes children of God, who desire to live to His glory and honour out of these poor heathen. The medicine men, chiefly Miskitos from the Wangks, feel rather uneasy among the Sumus nowadays. The Sumus have learned to trust in the Lord, and expect help from Him. From Wasakin we read: "There was a case in which all the witch doctors' verdicts and remedies proved a farce, but fervent prayer proved effectual. The deceiver picked up his traps and heeled off. The faith of the believers was strengthened, and the believers' claim verified. The Spirit of prayer grows and Christians rejoice in the power thereof."

In heathen days, when death took place, the survivors were sure to flee through fear of evil spirits, supposed to be the cause of the misfortune. Nowadays the Christian Sumus resign their case into the hands of their risen Lord and look forward to the time of reunion. Passers by, who cannot carry on their wild passions, when they pass through these Sumu villages as formerly, stamp them as imperfect and hypocrites. But we rejoice, for we see those Sumus trying, to the best of their ability, to walk in the way of the Lord. It is only the morning of their Christian day! We are sure that the last day will reveal many trophies of the Cross, those already gathered to their rest, with the others still on their pilgrimage, who together will rise up in judgment against their flippant judges.

Musawas, our youngest station among the Sumus on the upper Waspuck, has been properly organized. We read of good attendance at the services and special meetings have been held for instruction, to lead the people deeper into the truth which alone can make them free.

Among the young people Bro. Bregenzer had started a "Daniel Band": it has 35 members; and a sewing class has a membership of twenty women and girls. The aim of this class is not only to teach them sewing, but also to show



them how to clothe themselves more decently than they were doing. Those who had no work of their own were welcome to come and sew on children's dresses, etc., which Mrs. Remke cut out of spare patches or remnant of cloth of our own. These articles were placed on sale at a moderate price and the total proceeds given to the mission collection.

Building operations have taken up much precious time and have prevented the Missionary from travelling.

The Spirit of God is working upon the hearts of the people and leading them to true repentance.

We are especially thankful to the Lord that He moved the Sumus on the Lakos to come forward. They came to Sangsangta and Bro. Schramm could baptize 31 of them. This brings us very close to Bocay, and we will have to place an Evangelist at Lakos in the very near future.

Sunday School, as well as Day School, is carried on among the Sumus. The Sumus children too are very fond of singing and looking at the picture rolls.

According to our statistics, among the Sumus we have 394 Communicants, 66 Day School, and 237 Sunday School pupils.

5. **Miskitos.** We are thankful and glad that at all of our stations and out-stations we have a loyal group of believers who really and truly love their Lord. They give to our Miskito settlements the mark of a Christian village. Everyone who is unbiased and enters a Miskito village must see the change wrought by the power of the Word of God. On Sunday at every village where they have a bell, this bell rings very early in the morning to tell the people: "This is the day of the Lord!" Instead of the usual calling and busy noise of the people going to their plantations, it is calm and quiet and the peace of the day rests upon the village and its people. Then a little later the bell rings again and one sees from all directions the crowds, dressed in many colours, going to church. All missionaries agree that the services are well attended. Yet on the other hand, and especially among the younger folks, quite a different spirit has taken hold of them. Through evil influence and ill advice and the bad example by many foreigners, they have become light minded. A helper one day reprimanded a young married man, who had left his wife and taken another girl, of the wrong he was doing, and he answered in quite a haughty spirit: "This is the law of the nations, only the missionaries have not told us these things."

On the middle coast an unfortunate change had to be made on account of the steamers of the Bragman's Bluff Lumber Company loading bananas every Sunday. Of course this cannot be helped, and we had to readjust ourselves to the condition. Special week-day services had to be arranged



particularly for those who have to be absent from the home church on Sunday. Yet it has brought unrest into those villages which have been affected by this change.

As we know that the young and rising generation are especially the target for the evil one, we have taken special care of the young people in our congregations. It is quite encouraging to see that among our candidates for confirmation of the year under review there are again quite a number of young people. Special classes have been arranged for them on many stations to improve their education. Bro. Haglund writes: "Work among the young people is giving us increasing joy. Our 'Young Men's Christian Union' has increased till it has a membership of over fifty. The weekly attendance at their meeting is very fair. To make good use of the opportunities I have commenced to give an hour's school at the close of the Union meeting; we teach English, Spanish and Arithmetic.

Here are two instances from the reports showing that the Lord blesses the work among the young people:

Ramiriz, a wild and reckless boy, often considered a lunatic, took us by surprise when he sought a partner, got civilly married and sought the Church's blessing, and became a candidate for confirmation. Now see him "clothed and in his right mind," sitting at the feet of Jesus.

Many prayers had been offered for the restoration of "Darling." He fell into drunkenness and the allurements of the world's pleasure proved too strong for him. We saw our prayers answered when on March 3rd, he sat among his brethren and sisters with the peace of God written on his face, partaking of the Holy Communion.

In our newer fields, as in Wasla, Sangsangta and Cape, the missionaries have been encouraged by extending the influence of the Gospel farther and farther. There is now no village in the Wangks and Cape districts in which we do not have the nucleus of a congregation. The Bocay District is an exception. We hope and pray that through the influence of those little groups here and there, many more will come forward and accept Jesus Christ as their Saviour.

Bro. Stortz writes: "We had a red letter day here at the Cape. We had a confirmation class of eight. This was the largest class at the Old Cape for years. In the Kruta District, too, there have been gains in membership, especially at Raya and Bank."

Then again Bro. Haglund rejoices over the new work in Boom, of which he writes: "Since Adrian and myself have paid regular visits to Boom the fruits are forthcoming. I have baptized five from Boom and about twenty more have applied for baptism and are under instruction." On one of those trips Adrian, our evangelist, happened "to get passage



in a dory from Boom. Adrian spoke to the people about Jesus our Saviour. It was soon found that the woman, the owner of the boat, was a seeking soul, who long had been wishing to turn to the Lord. After having assured the woman with the Word of God, that Jesus was ready for her without any further delay, they then joined in prayer, and thus approached the throne of Grace."

**From Honduras** comes the constant cry: "When are you coming over to us?" The Superintendent and Bro. H. Stortz paid a visit to Honduras in May, but it was frustrated by the commandante at Kauhkira. He was acting under the influence of the priest who happened to be in that district.

This caused the Superintendent to go to the President of Honduras, from whom he received a very favourable reply to his request to commence work in Honduras. In fact, it was plainly stated by the governmental authorities that they would be pleased if we would go among those poor and, in every respect, neglected people.

**School Work Among the Miskitos** has been carried on at most of our stations, but it is very hard work indeed. The parents have no control over their children, thus the children who do not like to go to school neglect it. Only those who really desire to have an education are making progress. The older ones who now, more or less, see the need of education, blame us to a certain extent that we have not taught them. Hearing this, I called the "Syndicos" together one day and had a straightforward talk with them. Finally I asked each one of those present: whose fault is it that you cannot read and write, the fault of the Mission or your own fault? Tell me! And each one of them had to hang his head and say: "It is my own fault, I did not like to go to school! We had school when I was a boy but I did not care to go and therefore I can neither read nor write." Well then tell the people so, I said, "and do not blame us any more for it."

The Government has had the same experience. It has opened school in many villages, but the teachers had trouble to get the children. Laws were passed to the effect that those who do not send their children will be punished, but all in vain. The children continue to do as they please. It will require rigid measures to enforce the school law among the Miskitos.

**Sunday Schools** are well attended everywhere, and the singing improves from year to year, as they experience the joy of singing together. In many of our Sunday Schools the class system has been introduced and the International Sunday School lessons are used. Our Evangelists all speak of the joy connected with this part of the work.

According to our Statistics we have among our Miskios 2,248 Communicants, 679 Day School pupils and 4,223 Sunday School scholars.



The totals for the four groups, in comparison with each other, is as follows :

	Communicants	Day School pupils	S. S. scholars
Creoles	861	520	1,398
Ramas	59	32	130
Sumus	394	66	237
Miskitos	2,248	679	4,223
Total	3,562	1,297	5,988

**Work Among the Foreigners.** In Bilwi regular preaching services for the white people have been held in the school house of the Company. The attendance varied from five to thirty. We are glad that we are able to serve those who are here and who have a desire for spiritual things. Mrs. Grossmann has taught a Bible class for the white ladies of the Company.

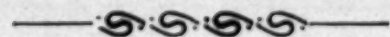
A regular Thanksgiving service was held for the Americans in Bluefields in November and met with a better response on the part of the foreigners than ever before.

Bro. Joe Harrison, our lay-preacher, has regularly conducted service in Spanish in his home for the benefit of those who cannot worship in English.

Our statistics show a net increase of 442 souls. The Lord be praised for all that He has done for us. We know He has still greater blessings in store for us. Oh, that the Lord would make us faithful and humble, that we may receive the greater blessings from Him.

GUIDO GROSSMANN.

*Bilwi, April, 1930.*



## LABRADOR.

Makkovik Annual Report, 1st July, 1928, to  
30th June, 1929.

**D**URING the year under review we were granted many tokens of God's mercy and loving kindness. Health and strength were granted us for the work, and although disappointments were not missing on many occasions and in many instances, yet we are happy indeed to have made new proofs of the reliability of the promises of our God to hear the cry of the needy, and to give His Spirit's power with His Word.

At Christmas-time none of our members living outside could visit us, as ice and travelling conditions were unsuitable.



Two families from the south made an effort to come here for Christmas, but could not accomplish it, although they started several days before. A journey, usually done in two days, took them no less than a whole week. They came to places where the new ice had broken up, and they had to go over rough and wooded hills for miles, sleeping out of doors for two nights with women and children, using three days for a distance often covered in half a day. At last, on December 28th, they arrived here. The women were quite exhausted by the exertions they had undergone, but were somewhat compensated by the opportunity they had now to take part in all the meetings connected with New Year's Day. For this last mentioned day several other "outsiders" arrived from north and south. We had well-attended meetings, and God was among us.

For the Young People's Day (January 28th) a good number of young men and young women turned up. Several of these desire to belong to Christ decidedly, and the Holy Spirit is working in their hearts. Our prayer is that God may lead them to a whole-hearted surrender. We need so much an increase of out-and-out Christians just from this part of our congregation. For Married People's Day (February 28th) not many came from outside. It is not easy, especially in mid-winter, for both parents to come and leave the children at home alone, and perhaps not being able to return under a week.

The chief time for gathering here was again Passion week and Easter time. The larger number of our congregation were present then. The contemplation of the Love of Christ in giving His life for us—especially real to many at the Communion Service on Maundy-Thursdays—led several to a new resolve to follow the Master whole-heartedly. On Good Friday night we have had during several years past always an address especially for the unconverted. God used it also this year to make several young souls concerned about their salvation. They came and sought further advice and fellowship of prayer. We were especially thankful to God that also some of our school children had such concern. O, for grace and wisdom and love to lead on these young, simple-hearted souls, that a true Christian life may result from it!

Then, as usual, we have been visiting all the members living outside, both summer and winter. These visits take up a great deal of time and strength. During summer I try to spend a Sunday at each of the different fishing stations in turn, leaving on Saturday by motor boat, and coming back on Monday. But some of these places are a good distance off (from twelve to forty miles), and to some we have to go around bold capes, and it is not always possible to move according to plans. At times I have come back on Tuesday



only—once last year even on Thursday, on account of heavy seas. There is one day left then to prepare, before starting on another trip. Yet these visits are needed. During summer the people are exposed to many deadening influences, and very much require to be encouraged to follow after godliness. And these visits are also appreciated, and many deplore that we cannot come oftener. But as there are five or six such places where our people gather during summer for the Cod-fishery, and some very far apart, we can at best only go to each place twice during the short fishing season; to the furthest only once. In winter it is house-to-house visit, and then the old and sick especially are very thankful for a visit, as they cannot come to the station themselves.

The other important branch of our work here at Makkovik is the school. We were sorry that again some children, that were expected from Nain, could not come in the end on account of adverse travelling conditions. Only from Davis Inlet and Hopedale we had seven children. In all twenty-four children visited the school last winter, against twenty-five the previous year. There could be a good many more even from our own congregation, but some parents are still unable to realize the growing importance of some schooling. At ten or twelve years of age, and in some cases even earlier still, the children become very useful at home, and the parents think that they cannot spare them. In some cases also the parents are not willing to prevail upon a child if it does not want to come. There are very few children, though, of that kind; for the most part they are only too anxious to come, even if after a while they get tired of the regular school hours. Some parents again are reluctant to bring their children, because they may not be able to pay the small fee we ask. Surely, fifty cents a week is an insignificant amount, but when the child is here for twenty or forty weeks it adds up and they do not know then how to produce the money. Several people hardly handle any of the latter, but do most of their trading by barter. Nor does the Store pay out any money except for fur. But we are convinced that this work should be encouraged and carried on. Another generation will have more understanding of the benefits of the school; some have now.

As the number of scholars was rather small, the two teachers, Misses M. Rowe and A. Perrett, could manage the work. Should we have a larger number of pupils again, a third teacher would be needed again very much, or the work cannot be done to good advantage. The difference between the children is so great, and the intelligence generally poorly developed, so that much individual attention is required to secure any fair results. Besides, giving lessons is not the only work the teachers have to do. The children have to be looked



after and cared for. One of the teachers looks after the school kitchen, as we have no efficient maid that could be entrusted fully with the cooking. Then a lot of patching, etc. is done by the teachers together with the children. During school-free hours one of the teachers is always on duty. There are no holidays here from October to July. The few days around Christmas and Easter, when no lessons are given, are found to be the hardest, as the majority of our children have not the slightest idea how to occupy themselves, except one lets them run wild. Both teachers have done their work cheerfully and carefully, and the children have made good progress again.

At the end of April we had the pleasure of seeing our Superintendent, Br. Hettasch, and also Sr. Hettasch, here for a short visit, and we had an opportunity to talk over with him the different parts of our work, and to get his advice and help.

Regarding outside conditions, our people have had no real want. Foxes were very scarce, but a good sealing-time in the fall was a great help to many.

Two members of our congregation lost their lives by drowning last fall, about which sad event I wrote at length in January.

The winter was mild ; quite in contrast to the severe cold which, as we heard, has prevailed all over Europe. But the spring was very rough, and warm weather did not set in till the very end of June. The Bay got clear of ice only on June 27th. Accordingly, the gardens are backward.

In closing we would ask again all our friends in the Homelands to continue in prayer with us and for us, that Christ may become the Master of every heart and house in our congregation.

*Makkovi July 31st, 1929.*

B. LENZ.

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### Hopedale Annual Report, June 30th, 1928— July 1st, 1929.

For our Annual Report for the year under review we have no very startling items of news, but are very grateful to be able to record steady progress in every branch of the Mission work ; work that is appreciated by the Eskimos and Settlers among whom we live, and work that is owned and blessed by God. It is His work, He has merely sent us to do it, and He expects us as His representatives to do it in a God-like spirit. Alas, however, we must confess that we often act as though we forgot we are ambassadors for Christ, and were not responsible to Him for the manner in which we represent Him.

Without let or hindrance we have been able to carry on the preaching of the word of reconciliation, offering free and full



salvation to such as will truly repent and believe, and seeking to build up believers in their most holy faith and make them living witnesses of the power of God. While sin abounds grace does much more abound, and many realize that it is only by the grace of God that they are kept from falling. Others have the desire to be good, but succumb to the weakness of the flesh, and then endure inward torture till they realize the longsuffering of God has not cast them off but is ready to forgive the truly penitent. So the work goes on from week to week and from year to year, and we believe God has a little flock here in whose hearts He delights to dwell and whom He is preparing for the fuller life beyond the grave.

For the first time for three years we have had to record deaths among our resident Eskimo population here in Hopedale. During that time several non-resident settler members have passed on, but no case of death occurred in the village. Within the last three months, however, we have had to conduct three funerals, two of children, and the third that of our oldest Eskimo. His name, Abel Okidjok, will doubtless be remembered by some readers of the Mission Reports, as it has often been mentioned. For nearly thirty years old Abel has been an earnest faithful helper, and was a useful man in conducting services when called upon. But it was not only in this respect that Abel was useful. The helpers (who are chosen by the missionaries) in conjunction with the members of the Congregation Board (who are elected periodically by the congregation), relieve the missionaries of a great deal of work by settling disputes, reconciling those who have quarrelled together, and by attending to the outward affairs of the village and congregation. Family quarrels and neighbourly disputes are not infrequent in our small community. They are mostly only petty affairs, but nevertheless disturb the peace, and our Eskimos cannot long endure a state of un-peace. Consequently, following the Apostle's injunction: "Let not the sun go down upon your wrath," one or other of the quarrelling parties requests the Congregation Board and Helpers to meet and inquire into the cause of the unpleasantness. Old Abel, as the oldest member, made a great chairman of this Conciliation Board. He had the patience of Job. He and his colleagues would sometimes sit for hours listening to the accusations and defences of the estranged parties, and would seldom separate till peace had been restored. Sharp reproofs had sometimes to be given, but it was all done in a Christian spirit, and if one party was stubborn and refused to be reconciled, the questions were asked: "Well, for what purpose did you call us together? Was it not to make peace between you? Why then will you not accept peace when it is offered you?" The usual result was that the parties expressed contrition and forgiveness, and all went home



rejoicing. Abel's last appearance in church was on February 27th, when he gave the Preparatory address to the Married Choir on the eve of their Festival. He reminded them of their marriage vows and the way these vows are not always kept, also of their duties and responsibilities in the bringing up of their children. He himself however was not able to take part in the Festival, as he had an attack of internal pain which prevented him from leaving his bed. Treatment failed to relieve him, though at one time we hoped he would be able to get around once more. Br. Harp could not diagnose the complaint from which our old friend suffered. But with all the pain he endured he was very patient, and his constant expression was: "As the Lord will. He knows best." He lingered with us till June 17th, then passed peacefully into the great beyond, trusting only in his Saviour for salvation. For an Eskimo, he was an old man, being in his 80th year. We could but admire the way his wife attended to him during his illness, although she herself is well advanced in years and suffers from rheumatism. Such cases surely prove that the work of the Mission among the Eskimos is not in vain and that the Gospel has not lost its power.

During Lent we had great pleasure in preparing four Eskimo candidates for Confirmation, and then of receiving them as communicant members on Palm Sunday. Such times gives us an opportunity for a few straight heart-to-heart talks with the young people, and we believe these are by no means lost. Two of them expect to go this summer to the far north, where the young fellow has already spent three years as interpreter at one of the trading posts of Revillon Frères. May they both be witnesses for Christ among their heathen fellow-countrymen.

Numerically our congregation has increased during the year under review, as we have recorded fourteen baptisms of children and only three deaths. This is cheering, as it shows infant mortality is not very great.

While there are always some ailing and needing medical attention, we are pleased to state no fatal epidemic has made itself felt among us. A heavy epidemic cold visited us and was very unpleasant, but it was not of the fatal influenza type we have experienced in years gone by. By radio we heard of severe epidemics of influenza during the winter which caused many deaths, both in Newfoundland and the United States, but thank God they did not reach us.

Our people were very interested in the bulletins issued from Buckingham Palace during the illness of His Majesty, King George. These bulletins we were able to pick up almost daily from either 2 LO or 5 GB, and many were the "Nakormek's" spoken when more cheering news was broadcast. We venture to state that His Majesty has no more loyal subjects anywhere



than are the Eskimos of Labrador. On every possible occasion they sing the Eskimo translation of "God save our gracious King."

Eskimo school was conducted as usual during the winter months by Mr. Harp and Mrs. Perrett. The number of scholars was small, as some had gone to our Boarding School in Makkovik, and others were living away from the station during the trapping season for the greater convenience of trapping and hunting. But we are glad if the Eskimo children can learn to read and write in their own language, for after all there is nothing like the mother tongue. The children attending Makkovik school learn English, and the eager ones will make progress if they continue their studies at home. But it will take a long time before they discard their own language for English.

Although the Mission now has no interest in the trade with the Eskimos, the members of the Mission staff cannot help being interested in the success or failure of the Eskimos' hunts. Eskimo families do not get their stated weekly wages and know definitely how much they have to spend. Their "harvests" are diversified, at infrequent intervals, and always more or less uncertain. The summer is spent at the cod-fishery. When that is finished the furring season opens and continues till about April, and in conjunction with that sealing has to be prosecuted in November and December. After the trapping season closes there is a slack time which may be filled in with cutting firewood, etc., etc., until the spring sealing begins and continues more or less till early in July. Last summer's cod-fishery was fairly good and would have been considerably better if the Eskimos could have obtained salt for the curing of their fish. Unfortunately the supply of salt ran out at the stores while fish was plentiful, so the fishery was held up, and the fishermen and the trading company were both losers. The furring season proved a failure right throughout. Traps were set and attended to, but without avail. A few minks were trapped, but not a single fox in the Hopedale district. One man shot two foxes early in the season, and those were the only ones obtained. It will be readily understood that this is a hard blow for people who rely very largely on their winter's catch of fur for the replenishment of their food supplies. However God is good and mindful of our needs. Though furring was a failure, He sent an extra supply of seals in December. So long as the sea kept free of fast ice the catch of seals was small, in fact prospects were not very bright when on December 8th we made an entry in the station diary: "Seals are very scarce, foxes nil, patridges nil." The cold was not intense, the lowest reading of the thermometer to that date having been twenty-seven degrees of frost, Fahr. The sea however froze over slowly, and when a man walked here over



the new ice from his sealing place about ten miles away on December 13th, he brought the welcome and interesting information that seals were plentiful in the holes of water that had been kept open by wind and tide. He and his companion had killed twenty-five between them in two days. That may not seem a big hunt, but it must be remembered that getting the dead seals from the water on to the thin ice is not always quick or easy work.

On receiving the above information all the men resident here were away early on 14th and made good hunts, but the ice was too weak for them to bring any seals home. On December 18th we wrote: "The weather has been mild to-day with a slight fall of snow; the barometer has gone down to 28.6, wind easterly. It is to be hoped the ice does not get bad or break up, as all the seals which have been killed are still on the ice or floating in the holes of water. To lose them now would be a calamity." On the 19th the wind veered and blew heavily from the westward. The record of 20th is as follows: "The wind has moderated, but alas, all the ice has gone, and the Eskimos say it is open water right out to sea." When each man gave the total of the seals he had killed we found the whole amounted to 350, and these were now lost. No wonder all felt a little gloomy. However the sea soon froze over again and the hunters reported large numbers of seals in the open holes of water. So they again went to the hunt, though none stirred out on December 25th or 26th, our two festival days. By January 3rd the seal hunt was over. We had heard from all our people and found that about 723 seals had been netted or shot, besides the 350 that had drifted away on the young ice and about another 100 that had been killed but could not be saved. The current often carries them under the ice before they can be secured. It was certainly a good catch, and called forth many expressions of thanksgiving to God for the provision He had made. Abundant food was provided for man and dog for the whole winter. The skins could be made into boots, and the blubber could be sold to the trading company. "Why are ye so fearful, oh ye of little faith?" He has always provided, and He will not forget us now. Perhaps about thirty of the lost seals were found again in June when the ice thawed, and it is possible more might have been found had the men known earlier that they were there. Doubtless many had drifted right out to sea to become food for sharks, bears, and birds, but some had evidently been held by the jam of ice between the islands and had been kept in cold storage all the winter.

During the summer of 1928 we had a number of interesting and interested visitors, among whom we may now number some who have become staunch friends of the Mission and of the missionaries, and who show their friendship in practical



ways. It was, however, quite a surprise to us to see strangers arrive here on Christmas Eve. These proved to be two English gentlemen with a guide who had come across-country from North West River, Hamilton Inlet. They comprised an expedition sent out by The Royal Geographical Society to survey parts of Labrador, and this was their first winter journey. Having taken a wrong lead in the country they had come out into a bay where no Eskimos were living. This was awkward, as they had got short of food for themselves and their dogs. However, there was no other way for them than to retrace their steps for some distance and follow an old snowshoe track they had seen, in the hope that it would lead them to an inhabited house. It took them to the house of one of our native helpers, who was able to provide for man and beast and to bring them on to Hopedale. They spent Christmas with us, their enjoyable company giving us much pleasure.

All our outlying members were visited twice during the winter, short services being held at each house. On the January trip Br. Perrett and his driver got astray during a terrific snowstorm, and had rather a trying experience, as they were more or less lost for about three days. However, God sent a lull in the storm for an hour or so, which enabled them to get their bearings, so they were able to reach a settler's house, where they were received with the greatest hospitality. The hospitality of our Labrador people is something amazing. They put themselves to all manner of inconvenience and trouble to make one feel welcome, and do all they possibly can to provide food and comfort for man and beast.

Our Mission premises show unmistakable signs of advancing age, and every spring we have to undertake repairs. Wood rots even in Labrador, although it is frozen for so many months of the year, and foundation beams especially must be looked after. Our church floor has for some time been sinking, so we brought the matter before the Congregation Board and asked what the congregation would be willing to undertake in the way of voluntary labour. They declared themselves ready to provide beams and to do the work if the Mission would provide the nails. To this we gladly assented, so in the spring our people felled timber and sawed beams that were necessary, and as soon as weather conditions allowed we set about the work. It was necessary to take up about one-third of the flooring boards in the church and splice lengths on to the sleepers, the ends of which had rotted right away. We had a band of cheerful voluntary workers, and no trouble was made about the extent of the work. They provided beams and labour free, so the expense to the Mission was very small. Thus our Eskimos show they are making steps toward self-support. The working expenses of the church, that is,



lighting, heating, cleaning, etc., are all borne by the congregation and have not to be provided from Mission funds. Besides this, we have raised \$41.14 as a contribution to foreign Missions. This is somewhat below last year's contribution, but is very satisfactory, considering the very poor fur year we have had.

So in closing our Annual Report we again express our thanks to our heavenly Father for all His blessings, for the working of His Spirit in the hearts of our people, and for the prayerful interest of many known and unknown friends. May His blessing continue to attend the work, and may both missionaries and congregation be more firmly rooted and grounded in His love.

W. W. PERRETT.  
G. HARP.

### Nain Annual Report, 1928-1929.

To-day we are about to render account of the work which has been done here at Nain during the past twelve months, reviewing at the same time the chief events of that period. We can do so with the deepest gratitude to our Lord and Master only, Who has called us to do the work in His name, and Who has until now renewed our strength from day to day and still permits us to carry on. If anything has been achieved, His be the honour and glory, for we are only instruments in His hands, and only too often we have to realize that we are very unfit for His purposes. And if in future He will still use us, may He Himself prepare us more and more to His glorious calling.

It has been quite a novel experience for us not to be alone on the spot. Already in May, 1928, Br. Grubb came here from Makkovik to join us, and Mrs. Grubb and the children followed by the first opportunity after "open water," arriving on June 30th. As yet there was no house for them to live in, and, our little house being rather too small for two families for any length of time, we rigged up a little shed in which they managed to stow away and exist until the new house under construction was completed. Because of its small size their temporary abode was wittily named by somebody the "Grub-box." Happily many hands were willing to help in the building of the second mission dwelling-house, and before cold weather set in, it was possible for Br. Grubb and his family to move into roomy and comfortable quarters. While Eskimo help is not to be despised at such times, when there is a lot of building to be done, yet after the rough work is completed there remains a great deal which we can only do ourselves. So Br. Grubb had to devote much time to the finishing of the house and to making some furniture, which had



not been supplied. However, he soon could begin digging away into the language, the thorough knowledge of which is so essential to doing mission work. In connection with the aforementioned addition to our mission staff, in order to give a true picture of the work here during the past twelve months, we must make mention of another new-comer to Nain, who though not connected with our mission, did a great deal to make the work go smoothly ; Mr. J. Innes Wilson, the representative of the development department of the Hudson Bay Company. While his endeavours were naturally directed towards developing better conditions for the natives in order to secure better trade results, yet he showed at every occasion the greatest consideration for the mission and its aims with the people of the coast. His firm yet friendly way with the natives, and perhaps more than anything else his straightforwardness went a long way towards reassuring the people that after all the intentions of the Hudson Bay Company are bound up with their own welfare. It will take a succession of sincere men like Mr. Wilson to persuade them, that even in trade their best is sought by those in authority. Good relations between the trade and the people are of the utmost importance to congregation life, and a step forward in that direction means also an advance in our work.

The Word of God has been proclaimed unhindered to our folks, settlers and Eskimo alike, in public services, in school, in private intercourse with our people. The outward conditions of life made it natural for the majority to remain on the station during the winter. While we are preparing to meet also the reverse condition, viz., the scattering of them to the various hunting places, we were naturally glad to have a full church throughout the winter, and particularly thankful to have practically all Eskimo children of school age here to attend school during its short duration. Br. Grubb was teaching the senior class, the beginners we had to leave in the hands of the old native teacher, Friedericka. She has been teaching for about forty years, and her help has been most valuable in times past, but her age and the rapid failing of her eyesight makes us anxiously look out for a successor. To find one under the present circumstances is impossible, and our only hope is that it will become possible to have at some future time a devoted girl from the homeland, not only to teach but to exercise a wholesome influence on the moral development of the children. We must ever and again make the saddest discoveries in regard to the low moral conditions prevailing among the children. And how can one expect to improve upon the life of the congregation if one does not begin with the children ? But at present the children are mostly running wild with the exception of a few school hours. As usual the school period was concluded by a public examina-



tion, in which the knowledge accumulated during the winter was displayed. This is always an occasion to show which of the parents are eager to see their children advance in knowledge, for they love to be present when the children are examined.

To what extent the preaching of the Word is having results is a very difficult thing to judge. God alone knows the hearts, and the good work of His Spirit is carried on in secret. Those are red-letter days in a missionary's life, when he is permitted to see some fruit of his labours. Yet certain occurrences in church life point towards the realization of our hopes and aims; e.g., the coming forth of people for confirmation. There were ten persons asking for this; and in order to attend the confirmation classes, they had to go to quite a bit of trouble and we may with good ground take it that the Spirit of God has stirred some hearts in our flock. While we are not permitted to see into the hearts, yet we hope that at least some of these ten were sincere when promising to live henceforth a life of faith in the strength of their Saviour. The festival times of the Christian year, Christmas and Lent and Easter, and also the special festival days for the married, the single men and women, are always more or less flood tides in the spiritual life of the congregation. And if one doubts if there is much real life under the surface, yet these occasions are splendid opportunities for casting the good seed abundantly. The full attendances certainly prove that there is hunger and thirst for the Word. During Easter week we had practically all the people from Okak here. They were overjoyed to attend the Passion services, as perhaps they never did in the days when Okak was a large station and they had the chances of going to the very same kind of services year after year.

Outwardly the past year was an exceptional one for the total absence of foxes; instead of several hundreds, there were only two foxes caught throughout the winter. This would have meant a very serious condition but for a rich harvest of seals in the autumn. In this vicinity 2,500 seals were obtained either by nets or with the gun when it was freezing up. Through Mr. Wilson's efforts the Hudson Bay Company had provided nets again for the old sealing places, and it was due to this alone that it became possible to harvest this rich gift from the Heavenly Father. A winter with plenty of seals is more wholesome for our people than one with plenty of furs. The latter means more money comparatively easily obtained, the former means work for all over a long period, and only food of the most suitable kind for man and beast, while little money is left for luxuries. During the winter also deer were to be got at a moderate distance from here. Later there was plenty of work for those who wanted to work. In short, outwardly there was no lack of the necessities of life, though



it meant that everyone had to work for his living. On this point, however, our good folks have much to learn yet. The hunting habits inherited from their fathers are strong within them, and are not conducive to continuous work, though they may enable them to withstand cheerfully great hardships at times.

We have been kept from any deadly epidemics. Several epidemics of lighter types have affected all members of the community, and while they lasted were felt as a sore trial. Especially a light but very tenacious influenza during the fishing season last August and September prostrated everybody for a while. Happily it was not so severe that it kept people very long from their fishing. Two accidents, which happened last autumn to men working in the saw-mill, proved anew to us how we are often threatened by dangers and are graciously protected without even becoming conscious of any danger. One young Eskimo in passing a board across the circular saw, not using sufficient care, the board coming into touch with the saw was hurled out of his hands and struck another man on his right arm, knocking him down so that his left collar-bone was broken. Similar occurrences before had always come off without any mishap. In November, when the cold weather had begun, one of the saw-mill hands foolishly attempting to tighten a bolt close to the moving saw, slipped with the wrench and got his hand into the way of the saw, his first finger being sawn off and the whole back of the hand badly lacerated. According to the position he was in, it could have been his neck that came into touch with the saw. Typical again of the Eskimo's unlimited trust in the white man's capabilities it was that on the afternoon of the day after the accident, a saw-mill hand having found the finger among saw-dust and snow, brought it to be stitched on to the hand. Perhaps he was thinking of Malchus's ear.

Last summer brought us again some welcome visitors, such as Dr. O. Austin, of New York, who has helped us again very generously with a supply of medicines and dressings, and who also gave his valuable advice in all cases brought to his knowledge. The MacMillan expedition having been in our neighbourhood for twelve months, left for the States in August. To them also we owe a debt of gratitude for many kindnesses.

In January we had Br. Perrett here from Hopedale. He arrived here after having been caught in a very heavy snow-storm, having spent two nights in a tent. It is a rare pleasure for us to have one of our brethren from the other stations with us ; since mission-conferences have become almost a practical impossibility, the lack of opportunities for discussing problems of the work with colleagues is being very sorely felt. So much greater is the appreciation of such a visitor.

In closing these lines our thoughts turn again to Him Who



has been our Help and Stay. In His Name we will carry on believingly, trusting in His guidance and strength.

Yours very sincerely in His service.

P. HETTASCH.

F. M. GRUBB.

### Hebron Annual Report, July, 1929.

Through the kindness and long-suffering of our Lord and God we are at the close of another year. Much gracious kindness He has shown us. And He has also sent many blessings for the bodily welfare of our people ; and I may say for their spiritual welfare also. Our people have much cause to give praise to Him for what they have received.

At the beginning of the summer there was a plentiful run of trout, and, being well fitted out, most of the people made good catches. Codfish arrived early and in plenty.

The sealing has been one of the best since Hebron was established. So there was plenty of meat. On the other hand, the fox-trapping has been a total failure. But with the plentiful supply of seals, every one made a living ; the men were busy fetching seals, and the women cleaning skins and making boots. The deer have been fairly handy all through the winter ; also several walruses have been killed.

At Christmas we had only about one-third of our congregation at the station, as there was no safe ice. The six families in Ramah and the eight families in Saeglek were unable to come. It was the end of February before they were able to make the journey. January was mild and brought a good deal of rain ; then the cold weather set in, and the country was covered with a thick crust of ice.

The same month I paid a visit to Napartok Bay to keep some meetings and to baptize a child that had been born in September. After that we had the real Labrador winter, with lots of snow and many hard drifts. May did not bring us any mild weather. The Eskimos call that month " Koliut " (The Brook-maker) ; but it was not so this time. At the end of April we had dug away the large snow-bank in front of the house ; but a heavy north-east storm built up another hard drift eight feet thick. That drift we left, only clearing a path to the door, and uncovering our garden frames. Of that snow we still have about two feet on our path at the time of writing (July). In front of the church we still have more than eight feet of snow.

Shortly after New Year we commenced school with six children, all the others still being away with their parents.



Quite a number only arrived shortly before school closed again.

Progress was not as it should have been, for quite a number of parents cannot read, and are unable to help their children at home.

With Quinquagesima the instruction of candidates for Confirmation began. There were eight candidates, of whom four were only able to read slowly ; but one of our chapel servants helped them at home, and so they were able to learn their answers. We hope they will keep close to the Good Shepherd as they intended and promised.

On Easter Monday, in the evening, we had the election of a new Congregation Council, and three new men have been elected to the office.

After Easter our Superintendent paid us a visit, for which we are very thankful. After two days' stay he went back to Okak, and I went with him. At Okak he had some difficulty to make peace, as the men were discontented : some of them are men who seem to be discontented wherever they are. Br. Hettasch left again on the Friday evening, to go with the Storekeeper to "Nutak," the new post. I stayed over Sunday, and kept five meetings on the Saturday and Sunday, ending with the Holy Communion. As no services had been held in Okak during the last year, I asked Daniel Korah to take his place again and help to keep meetings whenever and wherever it might be possible. He consented ; and then we arranged to elect one Councillor. So there are now three men at Okak to keep the order of the place.

About the inward life of our Eskimos we cannot say much, but there is no doubt that the Spirit of God is at work in the hearts of some of the young men. Several expressed conversion, with the sincere wish to be freed from their bonds, as they feel they must perish if they are not delivered. Out of these bonds only Jesus is able to release them ; and to Him they have been pointed. As one said, he was not able to turn his mind to good things because the bad things he was used to always came into his thoughts again.

For Passion Week we had only very few visitors from Okak\* ; but old William, with his wife and his son Paulus, spent that week here. They had been in the country deer-hunting, and finding none they had made their way to Saeglek Bay and so to Hebron.

After Easter they returned to their deer-hunting inland.

William complained that some of the Killinek people were living almost like heathen again, and that some will not listen

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\* They went to Nain : see Nain Report.



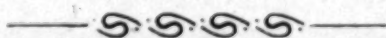
to him when he talks to them and tells them they should not fall back and serve sin.

The health of our Eskimos has been good throughout the year, excepting in September when we had the "flue" again. It laid everybody low, and some were between life and death for a few days. But thanks be to God who showed mercy, and gave our poor people a chance to look to Him for their salvation. Only one has died; an old woman who left Hebron and went to live at Ramah.

Five children have died, two in Okak and one in Saeglek; this last probably from eating poisonous seaweed, as it fell ill immediately after. Eleven children have been born and baptized.

The Nain people who have been living in Hebron for a number of years, in the hope of making an easier living, have left and have returned to Nain. One family lives in Okak.

S. WALDMANN.



## ALASKA.

Bethel Semi-Annual Report, June 1st to  
December 31st, 1929.

THE first week of June has come to be ship's arrival week. The S.S. *Tupper* does not always actually reach Bethel the first week of June, but she usually is about to and then some mud flat or other interferes! This year the Butzin family returned to their station with the coming of the ship. In the same month the Schwalbe family left over the Kuskokwim-Yukon portage *en route* to the States to enjoy their Sabbatical year. The Drebert family moved to Bethel for the summer; not for a period of rest, but for a season of hard work and responsibility in connection with navigating the *Moravian*. And the Michael family moved next door to vacate the home of the returning missionaries and to occupy the home of the furlough-bound family.

The freighting season was a strenuous one. The *Moravian* had developed an ugly leak, which necessitated constant watchfulness. This however, Bro. Drebert managed to stop before the season was over. The weather was fair, but not without several ugly storms. However the *Moravian* weathered them safely and we were glad when she finally went on her ways for the winter. These ways cost about fifteen hundred dollars, but it is the only method of enabling us to get the *Moravian* into proper winter quarters. Besides handling about one hundred cords of wood for the orphanage and the



supplies for the Quinhagak store and fuel and supplies for the Mission at Quinhagak and Quigillingok, she also handled fuel and supplies for the schools at Eek, Quinhagak and Quigillingok, and also lumber and goods for Mr. Jean's store at Good News Bay.

During the summer one missionary trip was made to all the villages on the river in our district. This practically meant visiting the entire membership of Bethel district, as most of the tundra people were camping at river villages in order to do some salmon fishing. A personal interview was held with every communicant. As before, we heard of things encouraging and also of things discouraging. Our people near the white settlements are always more or less restless. Temptations here are new and varied. But the old primitive temptation to immorality is prevalent and persistent in all the villages. The tendency to drunkenness is decidedly growing stronger. The reports from the West Coast district are rife with that sad feature. In the Bethel district drunkenness so far has been fairly well confined to the vicinity of white communities. A strange freak was indulged in by some of the younger people. They inhaled the fumes out of gasoline cans. This seemed to have a stupefying effect on them. However that seems to have been a short lived folly : by the end of the year it seemed to be over.

The evidences of weakness and evil was not the whole of our observation of the people. There was also apparent a real hunger and thirst for the Word. All that can read were eager to possess a copy of the new edition of the hymns and the gospels. These translations are being scattered over all our districts. Some have gone over to the Yukon. Our Greek Catholic friends at Quigluk bought gospels for their church and several got copies privately for their homes. All the services on the trips were well attended. The people were looking forward with anticipation to the Lord's Supper. Some, that were not at their villages when we visited them, came to Bethel to partake of Communion here. So we had special Communion services on several Sundays, besides having a regular Communion Sunday for Bethel village itself.

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### Quigillingok ; Re-opening a Deserted Station.

It was on Saturday the 13th of July, 1929, while aboard the *Moravian* out on the rolling waters of the Kuskokwim Bay that we first saw the deserted Mission Station of Quigillingok.

It was to this station that we had been asked to go, and as we approached we looked out over the large mud flats at the few Mission buildings which seemed to stand out alone against the bare horizon.



About two hours passed from the time when we first saw the buildings until we reached the muddy bank where we were to land. As the tide was in when we arrived, no time was wasted unloading the cargo which the *Moravian* carried.

Some of our supplies were stored in one of the sheds : others were taken to the school buildings. Most of our year's food supply was stored in the church.

On Sunday, the day after our arrival, a service was held in the church. Br. Butzin, who had come with us, was in charge of the service. The subject of his sermon was the parable of the "Sower and the Seed." As far as we can remember the only people who attended were those who had come with the *Moravian* either as passengers or as crew. The village people were away at their fish camps.

Shortly after the service when the tide reached the proper stage, the *Moravian* lifted anchor and left us to our own resources. We had with us ashore an Eskimo boy who was to help us with the work that needed to be done at once. Also we had with us six hungry dogs which we were to care for throughout the summer and then train to be our team for winter use.

As the Mission house was unfit to live in, we made our temporary home in the government school building. Previous arrangement had been made for this.

At once our problems of living began. One of the first of these was water. When the small supply which we had taken ashore from the *Moravian* became exhausted we had to look for water for cooking and drinking purposes. It had not rained for some time. Not far from the buildings was a lake from and to which the salty water of the big tides flowed from time to time. There were many other small lakes, some near and some very far from the village. It was to some of these other lakes that we went with a bucket in hopes of finding drinkable water. The colour of the water in any one lake seemed no better than that in any other. All the water that could be found was brown with vegetation and particles of tundra moss. However, one of the lakes was chosen and one bucket full of *aqua impura* was carried to the house for trial. We were thirsty, and so did not condemn the water because of its appearance. Each of us lifted a glassfull to our lips. The first taste of that dirty salt water would have been enough, but thirst drove one of us to drain one glass. Thoughts about boiling the water and condensing the steam for use as drinking water were inspired by our thirst and by our dislike of salt brine for drinking purposes. Rain soon ended our water problem.

The same rain which ended one problem brought another. Most of our food supplies had been stored in the church. The church roof leaked badly and quite a lot of our food was wet



by the rain. We shifted the goods about, away from the leaky places.

There was much outdoor work to be done during the summer and as soon as we were settled a bit, work preparatory to moving the Mission house was begun. A new site near to the church was chosen. Some iron pipes were laid from this place to the nearest lake. A small pumping outfit consisting of a rotary gear pump and a small air cooled one-cylinder engine, which had at one time served as a bicycle motor in Pennsylvania, was set up.

Twenty one piles each eight feet long were pumped down into the frozen ground to serve as a foundation for the house which was soon to be moved. A cracked pipe also was pumped down to a depth of nearly forty feet to be used as a ground connection for a radio sending and receiving set.

After several weeks of absence the *Moravian* returned with a large crew of men to help move the Mission house. The house measures twenty-four by forty feet and is a one and one-half storied building. It required about three days for a crew of ten men to move the house about one hundred feet and place it upon its new foundation. The crew that helped to move the house also helped set up a seventy foot radio pole before they left.

After the house had been moved the next job was to repair its leaky roof. The corrugated iron with which it was covered was first removed and then also the boards underneath to which it had been fastened. These boards had been nailed down with spaces of about two feet between them. This work of course fully exposed the attic floor to the weather and there was some rain before the work was completed. We re-boarded the roof, using additional lumber so as to entirely cover it. Then on top of that we fastened ordinary roofing paper in the usual manner. After that was done we replaced the corrugated iron.

We were glad when the house roof was waterproof and at once began work inside. Eskimos had been the last people to live in the Mission house. They had evidently left the house in as good shape as they knew how. But it did not take us long to see that in reality it was very dirty. We saw that it would take us a long time to get the house into shape, so we directed our efforts at the one room into which we planned to put the radio sending and receiving set.

When the radio set was installed we very soon got into communication with Bethel, and have had almost daily contact since that time.

After considerably more work at cleaning and fixing we moved over from the school building. The task of cleaning seemed to be an endless one.

The house was banked ; the church roof was repaired ; sheds



were repaired, and changes were made. After these things had been done winter was not far off.

The village people returned. They came in sail boats and were crowded together with their dogs. As soon as a boat-load would land they would pitch a tent and make that their home. These people did not use their winter huts until really cold weather set in.

The people were very much surprised to see all that had happened during their absence. They wondered how such a big house could have been moved ; and they discussed the tall radio pole, spending much time looking up at the wires which formed the transmitting antennæ.

In our contacts with the people we soon found out that they expected us to have a store, and that they are inveterate beggars. We have been trying to teach them to pay, or work, for all that they asked for, except medicine. This is not an easy task. They expect us to give them what they want for the asking. At first they could not understand why we did not always give them things which they knew we had. We had a pile of slabs on the premises which many a time we wished we did not own because of the constant begging.

Freeze-up time came, but winter was delayed. We had rain almost every day, and travelling was risky because of the time of year.

At about freeze-up time there is a very heavy run of tom cod in the river. When the first ice forms on the slough and is thick enough to hold the weight of a man, the people cut holes in the ice, measuring about two by four feet. Through these holes they let down big dip nets, which take about three men to handle. The nets are fastened to long heavy poles and the fish are caught at either flood or ebb tide. When they run well one may catch five hundred pounds or more in fifteen minutes. They are used as the winter food supply for both people and dogs. We fished until we had about five tons of these tom cod so as to save buying other food for our dogs. Often the best time for fishing is during the night. Our greatest task was not to catch the fish but to handle them afterwards.

After the fish harvest, we began training our dogs. We had not been able to secure a leader as four of them were still pups. One more dog had been added to the team during the summer making the total seven. The new dog was a terror. We made a practice of going out with our dogs as often as the weather permitted, trying to train one of the pups as a leader. We were able to use our dogs for only one missionary trip to Anorak, a neighbouring village. When we were ready to return we found that the pups had chewed our tow line to shreds, so we used chains instead of rope and got back safely.

When the ice on the lakes became thick enough to harvest



we cut enough to fill our ice house and then used our dogs and sled to haul it in. The new dog became so fierce that he threatened to ruin the rest of our team. He was just like an ill-tempered wolf, and as the safety of Mrs. Martin was in question, he was shot.

Winter winds have proved our house to be very cold, and as we found ourselves short of coal, we have been living in one room so as not to have fire in more than one stove at a time.

Some time before the fish harvest we fixed up one of the Mission buildings as a social meeting and play house for the children and young folks of the village. Unless otherwise hindered we spend three evenings each week with the young folks. The children have very poor manners ; never converse in English ; show little or no appreciation, and seem hard to teach. Yet they almost always crowd the place and are usually all very busy doing one thing or another. The older ones are very fond of draughts and the three draught-boards that we have seem never to be enough. One set of tinker-toys is also always in use. We hope by this work with the young folks to create a better opening for the work that we constantly have at heart. It is with them that our opportunity lies. We also want to keep them from the evil influences which threaten their lives, and to give them new thoughts to occupy their minds.

Last winter these people went nearly wild with "home-brew," which they have learned to make. The practice was begun again this winter and drastic methods had to be used to stop and prevent it. As far as we know no one here is making it now.

Our Christmas celebration was very plain and simple. The service however was very well attended and it is our sincere hope that at least some of the people went back to their homes with a new and a saving knowledge of our Saviour.

Our first winter mail, received December 31st, the first in four months, came just a little too late to be a Christmas treat.

Work among these people is slow. They are very raw material to work with. They have many false impressions, ideas, and superstitions. Their language is still our greatest hindrance. The older people are very much set in their ways of thinking and acting.

Services are well attended by the women and young folks, but the men have fallen away quite a bit.

It is our prayer that these people may come to a saving knowledge of Jesus, our Saviour, and that their lives may be brightened by the same good news and glorious light of truth which has changed and brightened ours.

AUGUSTUS B. and BESSIE MARTIN.



## OUR MISSION TO THE INDIANS IN CALIFORNIA.

The Ramona Mission, Report of Potrero and Martinez for 1929.

**A** VIEW of last year's work is much like the view one has when looking over a vast landscape. Not only are the achievements in evidence but also the failures. Even though accomplishments have not measured up to expectations we have cause for thanksgiving.

Here at Potrero we are pleased and grateful for the desire and the will to go ahead by the organizations of our church. The Ladies' Aid Society had proved its worth again this year in various ways. Early in the year this body decided that the church should have a piano of its own. Suiting action to word, they purchased a good piano from friends in Banning. For several months they have been paying for piano lessons for one of our girls, so that we may soon have an assistant pianist. The ladies held bazaars in July and December, both of which were very successful. The Ladies' Aid Society which meets every week has a decided advantage over the Men's Club which meets once a month. The Men's Club was active in other ways. Several socials were put on and the money derived from these has been spent for various church purposes. The Men's Club has lately sponsored a troop of Boy Scouts, but that is another story and must wait for another time.

Church attendance was fair to good up to Easter, which is the peak for attendance in spring as Christmas is the high point during winter. The summer months here as elsewhere make a problem and a challenge out of church attendance.

We very much enjoyed three visits. Two of these were from Pennsylvania and one from Van Nuys, California, a suburb of north Los Angeles. The second visitor, Brother F. H. Huth, spent several days with us. He preached the Sunday morning he was here. His visit was greatly enjoyed and was much too short. The visit from Van Nuys was made by a Mr. Carl Ort and his wife. A very fine pair of Christians. They came prepared to camp, but we induced them to spend the night with us. The following morning they departed for Martinez, where they worshipped with our "Brown Brethren" of the Valley.

We had one special service. One Wednesday evening the ladies gave a supper to some of our Salvation Army friends from Redlands. After the supper they in turn gave us one of their services which was enjoyed by all. In April we attended special services held at Rincon, a former Mission



station. Our beloved Bro. Calac aided by his co-workers provided all who came with a satisfying spiritual feast. We are glad to report that the Lord is blessing his work in a field which was formerly ours.

We regret that Bro. Weinland's retirement came at a time when he could not make a report of the work at Martinez. The attendance record shows that Bro. Weinland held the interest of his members in spite of the work of the "Pente-costals." Attendance during the Summer was fair. Mrs. Dickinson the leader of the "Pentecostals" left for the summer. We were in hopes that her vacation would be permanent but she returned in the autumn. While we are not worried by her activities we are still somewhat anxious. Information comes to us that there are evidences of disagreement among her followers. What we ask of the Lord is that we may be led more and more by the Spirit.

Martinez had the pleasure of two special services. The first was a union service to which the Baptist pastor and people of Thermal lent their aid in song and orchestra. We were not present at this inspiring service but we did attend the other service which was held early in June. At this latter service the Indians took the most part. The selections by the orchestra were very good. The Christmas service held on the evening of Christmas day was, thanks to the efforts of Miss Weinland, just about the best we have attended thus far in our work out here.

The notice of Bro. Weinland's retirement which appeared in the "Moravian" in December was well written and well merited appreciation. The Indians hold him in love and great respect for the work done for them through the years of his service. We rejoice with them over what the Lord has permitted the Weinlands to do in this part of His vineyard. In view of those years of service his successor feels that the work calls for the utmost from mind and heart, led by the Spirit of the Lord.

EUGENE H. OERTER.





Baptized Membership													Unbaptized		
Mission Fields	Totals at the end of 1928			Decrease by			Increase by					Totals at the end of 1929	Candidates for Baptism	Inquirers and Unbaptized Children	Grand Total
	Deaths	Withdrawals	Removals	Baptism of				Total Decrease	Total Increase						
				Heathen	Children		Baptism of Children of Christians			Readmissions	Removals				
					Adults	Children									
1. Himalaya .. .. .	149	2	3	7	1	5	—	7	12	13	150	2	—	152	
2. Unyamwezi .. .. .	1806	23	16	8	181	91	—	10	47	289	2048	226	420	2694	
3. Nyasa .. .. .	6865	80	—	38	807	712	—	30	118	1549	8296	1447	—	9743	
4. South Africa, Kafraria .. .. .	12831	192	181	140	160	427	56	126	513	783	13101	351	1045	14497	
5. South Africa, Cape Colony .. .. .	16732	342	6	57	95	590	6	154	405	852	17179	26	113	17318	
6. Surinam or Dutch Guiana .. .. .	25534	502	177	928	32	833	8681	1109	1607	10668	34595	47	170	34812	
7. British Guiana .. .. .	3291	17	7	12	—	159	7	125	36	291	3546	—	56	3602	
8. Nicaragua (Moskito) .. .. .	12252	256	181	101	83	535	110	167	538	980	12694	54	117	12865	
9. W. Indies (Eastern Province) .. .. .	24097	411	215	307	—	729	239	170	933	1138	24302	—	1440	25742	
10. W. Indies (Jamaica) .. .. .	13238	137	599	144	—	485	412	92	880	989	13347	—	—	13347	
11. Labrador .. .. .	939	16	—	22	—	42	—	21	38	64	965	—	1	968	
12. Alaska .. .. .	2355	49	5	47	1	111	—	17	101	129	2383	7	—	2390	
13. California .. .. .	185	—	—	—	—	—	—	—	2	5	188	—	—	188	
	120274	2027	1390	1811	1360	4719	9518	2028	5230	17750	132794	2162	336	138138	
										12520					
										(net increase)					







# SUBSCRIPTIONS AND DONATIONS

RECEIVED TOWARDS THE SUPPORT OF THE

## MISSIONS OF THE UNITED BRETHREN (Or "MORAVIANS")

FROM

MEMBERS AND FRIENDS IN GREAT BRITAIN AND IRELAND

(for the Year ending March 31st, 1930).

### LONDON ASSOCIATION IN AID OF MORAVIAN MISSIONS.

						GENERAL FUND.	SPECIAL OBJECTS.
						£ s. d.	£ s. d.
Ordinary Contributions, <i>less Expenses</i>	..	..	..	..	..	3019 14 3	
Legacies for General Fund	..	..	..	..	..	4400 2 9	
Ditto, for the Leper Home	..	..	..	..	..		500 0 0
Special Funds:—							
Leper Home, Jerusalem	..	..	..	..	7 6 3 9		
Ditto Beds	..	..	..	..	200 19 6		
							967 3 3
Tibet Mission and "Own Missionaries," and Native Evangelist	..	..	..	..	..		225 19 0
Leh Zenana Mission, "Own Missionary"	..	..	..	..	..		18 15 0
Leh	..	..	..	..	..		1 0 0
Kyelang	..	..	..	..	..		22 12 6
Hopedale, Labrador	..	..	..	..	..		35 0 0
Labrador Mission	..	..	..	..	..		12 12 6
Demerara	..	..	..	..	..		25 16 0
Nicaragua Mission and Native Evangelist	..	..	..	..	..		7 12 8
Jamaica "Own Missionaries"	..	..	..	..	..		87 3 6
West Indian Hurricane Fund	..	..	..	..	..		230 11 6
Unyamwezi	..	..	..	..	..		214 14 6
Banning	..	..	..	..	..		2 0 0
Deficiency and Emergency	..	..	..	..	..		9 1 0
Medical Training Fund	..	..	..	..	..		1 0 0
Sale of Tinfoil:—Foreign Missions	..	..	..	..	..	1 9 0	
West India Country Schools:—							
Jamaica	..	..	..	..	16 18 4		
Ditto for Ferguson School Prize Fund	..	..	..	..	3 19 6		
St. Kitts (for Leach School)	..	..	..	..	1 12 0		
Trinidad, L'Anse Noire	..	..	..	..	3 3 0		
							25 12 10
						£7,421 6 0	£2,386 14 3
						Total £9,808 0s. 3d.	



## Boarding Schools' Juvenile Missionary Association.

	£	s.	d.	£	s.	d.
Ladies' Schools:—						
Fairfield High School for Girls, per Miss E. F. Edwards .. ..				6	1	1
Old Pupils:—Bedford Ladies .. ..	5	0	0			
Tytherton Ladies .. ..	1	11	7			
				6	11	7
Total	£12	12	8			
Appropriated thus:—						
Jamaica Schools .. ..				4	4	3
East West India Schools .. ..				4	4	3
Makkovik School .. ..				4	4	2
				£12	12	8

## Moravian Mite Association.

BY MISS H. MAUD ESSEX, London, *Secretary*.

## BALTONSBOROUGH.

*Per Rev. A. G. Phillips.*

	£	s.	d.	£	s.	d.
Jarrett, Mrs. .. ..	0	19	6			
Phillips, M s. .. ..	1	11	7	2	11	1

## BATH.

Harding, Mrs. .. ..	1	0	0			
Hodges, The late Miss R.E. ..	0	1	7	1	1	7

## BATH (TWERTON).

*Per Mr. F. W. Summers.*

Roper, Miss A., By .. ..	4	10	3	4	10	3
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## BEDFORD (ST. PETER'S).

*Per Miss Essex.*

Y.P.A and Guild Room Box ..	1	8	1	1	8	1
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## BRISTOL.

Matthews, Mrs. .. ..	5	3	10			
Neath, Mr. and Mrs. .. ..	0	10	0	5	13	10

## BROCKWEIR.

*Per Rev. W. E. Moreton.*

Seamer, Mrs., By .. ..	9	2	6	9	2	6
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## CHIPPING SODBURY.

Rickard, Mrs. .. ..	0	10	0	0	10	0
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## DUBLIN.

*Per Miss E. Boydell.*

Ashenhurst, Miss M. .. ..	2	5	0			
Blandford, Miss F. .. ..	0	10	0			
Boydell, Miss .. ..	5	5	4			
Crawford, Miss Iris .. ..	2	0	0			
Lang, Miss E. .. ..	2	5	0			
Read, Miss E. .. ..	2	4	8			
Wilson, Miss Daisy .. ..	0	10	0	15	0	0

## EYDON.

	£	s.	d.	£	s.	d.
Clemens, Miss L., By .. ..	3	8	0	3	8	0

## KILWARLIN.

*Per Rev. R. S. Farrar.*

Collected in 1929 .. ..	0	15	0	0	15	0
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## KIMBOLTON.

*Per Mr. H. Foskett.*

Robinson, Miss J., By .. ..	1	2	6	1	2	6
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## KINGSWOOD.

*Per Mr. R. F. Mellowes.*

Davis, Mr. .. ..	1	1	8			
Lewis, Mrs. .. ..	0	2	2			
Mellowes, Master John .. ..	2	4	10			
Olds, Master J. .. ..	0	12	8	4	1	4

## LEOMINSTER.

*Per Miss B. Reichel.*

Davis, Miss M. .. ..	0	18	4			
Mellowes, Miss J. .. ..	1	6	0			
Radnor, Miss Edna .. ..	1	6	0			
Missionary Box .. ..	0	5	8			

## CHOLSTREY.

Fletcher, Miss Evelyn .. ..	0	4	8			
Goodwin, Miss Kitty .. ..	0	2	2			
Gurney, Ronald .. ..	0	5	10			
Holmes, Mrs. .. ..	0	3	0			

## THE BROAD.

Ellis, Miss Rose .. ..	0	4	10	4	16	6
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## LONDON (FETTER LANE).

Shaw, Mrs. .. ..	0	5	0	0	5	0
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for the Year ending March 31st, 1930.

lxxv.

LONDON (HORNSEY).

Per Mrs. H. N. Smith.

	£	s.	d.	£	s.	d.
Essex, Miss M. ..	0	8	8			
Faulkner, Mr. ..	0	5	8			
Gilchrist, Miss M. ..	0	3	0			
Groves, Mrs. ..	0	5	0			
Klesel, Mrs. ..	0	5	10			
Nemo ..	0	5	0			
Pennington, Mrs. ..	0	3	6			
L.O.P. ..	0	7	6			
Smith, Mrs. H. N. ..	1	0	0			
Stooke, Mrs. ..	0	3	6			
Wareing, Miss ..	0	3	0	3	10	8

LONDON (UPTON MANOR).

Per Rev. E. A. Wickes.

Moravian Sunday School	0	10	6	0	10	6
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NEWQUAY.

Hutton, Miss E. M. ..	0	8	0	0	8	0
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OCKBROOK.

Connor, Mrs. ..	1	5	0			
Hudston, Mrs. A. ..	0	7	6			
Kershaw, Mrs. ..	0	19	0	2	11	6

PRIORS MARSTON.

Cockerill, Mrs., By ..	2	0	0	2	0	0
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RISELEY.

Banks, Miss E., By ..	0	11	10			
Sunday School Box ..	0	5	7	0	17	5

ST. LEONARDS.

	£	s.	d.	£	s.	d.
Scandrett, Mr. & Mrs. ..	1	1	0	1	1	0

SWINDON.

Tomes, Mrs., By ..	1	17	0	1	17	0
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WESTWARD HO.

Elliott, Rev. R. ..	0	5	0	0	5	0
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WICKWAR.

Richmond, Mr. G. E. ..	0	5	0	0	5	0
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WOODFORD.

Bedding, Mrs. H., By ..	0	15	6	0	15	6
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Postages & Printing Report	£68	7	3			
	2	3	3			

Total £66 4 0

	£	s.	d.
One-half to Foreign Mis-			
sions ..	33	2	0
One-half to Czecho-Slovakia			
Mission ..	3	2	0
Total	£66	4	0



## GENERAL CONTRIBUTIONS.

REV. H. J. WILSON, B.A., Treasurer.

	GENERAL FUND.			SPECIAL OBJECTS.				GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
A Friend .. ..	1	0	0				Mason, Mrs. ... ..	1	0	0			
Anderson, A. T., Esq. ..	1	0	0				Massy, Miss F. Beresford..	1	0	0			
"Anon." .. ..	0	10	0				Melvin, Miss, for Tibet ..				0	5	0
"Anon." .. ..	0	5	0				Merchant, Mr. W. J. ..	0	6	0			
"Anon." .. ..	10	0	0				Missions Verwaltung, per..						
"Anon." .. ..	0	3	0				for Labrador .. ..				12	7	6
Austin, Mrs. W. S. ..	4	13	3				for Trinidad .. ..				4	2	6
Bateman, Joan and Percy,							for Antigua .. ..				3	18	7
in memory of George							for Tibet.. ..				3	0	9
Edward Bateman ..	0	5	0				for Unyamwezi .. ..				9	14	6
Barrington, Mrs. ..	2	2	0				for West India Hurricane				14	11	2
Bennett, Mr. J., of Crom-				0	5	0	Moore, Mrs. M., .. ..	1	0	0			
hall, for Labrador ..							"Oxon" .. ..	2	0	0			
Burroughs, per Mrs. ..	0	4	0				Posnett, Mrs. A., for Tibet				0	10	0
Dit'o .. ..	0	7	9				Proceeds of Sale of Tinfoil	12	0	10			
Carter, W. C., Esq. ..	0	8	6				Proceeds of Lecture by						
Children of St. David's							Rev. W. Asboe, at Crumlin	2	0	0			
Church Missionary Band,							Proceeds of						
for Makkovik School,				1	0	0	Lecture by						
Labrador.. ..							Rev. H. F.						
Cordes, Mrs. B. ..	0	4	5				Burroughs, at £ s. d.						
Coxwell, Mrs. S. ..	1	1	0				Beckbury .. 0 5 0						
Crofton, Miss E. Lowther..	1	0	0				Ditto, by Mrs.						
d'Ablaing, Mlle. Tugini ..	0	2	0				Burroughs at						
Danish Mission Associa-							Ryton Hall 1 14 1						
tions, for Unyamwezi							Part Proceeds of						
Grell, per Rev. E. ..				1,657	16	8	Collection at						
Leth, per Mr. K. ..				589	0	0	Address by Mrs.						
Lobner, per Rev. M. H.				24	2	2	Burroughs .. 0 3 6						
De Schweinitz, per Rev.								2 2 7					
P., for Labrador ..				12	6	0	Less Expenses 0 1 1				2	1	6
Ditto, for Beds in Leh				23	13	0							
Hospital .. ..							Raleigh Missionary Council,						
Ditto, for Native				25	14	1	per V. E. Hatton, Esq.	1	1	0			
Worker Chompel, Tibet				12	6	3	Richard, per Rev. M., for				21	7	0
Ditto, for Native Worker				0	10	0	Labrador.. ..						
Paljor, Tibet ..							Satchell, Mrs. C. I. ..	15	0	0			
Drury, Miss, for Lantern							Sippel, Mr. Henry, per						
Slides .. ..							Rev. R. T. Rohde ..	1	0	0			
Earnshaw, The Misses M.							Smith, D., Esq. ..	0	10	0			
and C. (Donation), for				6	0	0	Stansbury, Mrs. A., of						
Demerara .. ..				4	4	0	Cromhall, for Labrador				0	5	0
Edinburgh Castle Mission-							Taylor, Trustees of the						
ary School, for Labrador							late John .. ..	3	5	8			
Elliott, Rev. R. ..	0	5	0				Welcome Mission Mis-						
Eskimoos and Settlers in							sionary Circle .. ..	1	0	0			
Labrador .. ..	35	1	0				West Indies, Eastern						
Foltz, Mr. H. W. ..	0	18	5				Province, per Treasurer	33	2	7			
Fortgens, per Mr. H., for				17	6	1	Winning Mrs. L. ..	0	5	0			
Labrador .. ..				0	16	0	World Dominion Press, for						
Ditto, for West India							Tibet .. ..				5	0	0
Hurricane .. ..							Wright, Mrs. Warren ..	1	0	0			
Fowler, Chas., Esq. ..	3	3	0				£2,613 13s. 8d.						
"From a Friend" ..	1	0	0										
Goodman, Mrs. J. ..	1	0	0										
Grondahl, per Rev. S., for				10	0	0							
Unyamwezi .. ..													
Harvey, Rev. J. E. and Mrs.	0	10	0										
Harvey, Mr. W. J., for				0	5	0							
Labrador.. ..													
Hindmarsh, Miss I., "In													
Memoriam" .. ..	2	0	0										
Holmes, Mrs., Mission box	0	6	0										
I.R.B. .. ..	1	0	0										
Knight, Miss E. M. ..	1	1	0										
Libury Hall, per Rev. C.													
Smith, for Labrador				0	10	6							
Hospital.. ..													
Licreze, A. G., Esq. ..	4	4	0										
Macnamara, Miss E. E. ..	1	0	0										
McCall, G. M., Esq. ..	0	10	0										

Mason, Mrs. ... ..	1	0	0			
Massy, Miss F. Beresford..	1	0	0			
Melvin, Miss, for Tibet ..				0	5	0
Merchant, Mr. W. J. ..	0	6	0			
Missions Verwaltung, per..						
for Labrador .. ..						12 7 6
for Trinidad .. ..						4 2 6
for Antigua .. ..						3 18 7
for Tibet.. ..						3 0 9
for Unyamwezi .. ..						9 14 6
for West India Hurricane						14 11 2
Moore, Mrs. M., .. ..	1	0	0			
"Oxon" .. ..	2	0	0			
Posnett, Mrs. A., for Tibet				0	10	0
Proceeds of Sale of Tinfoil	12	0	10			
Proceeds of Lecture by						
Rev. W. Asboe, at Crumlin	2	0	0			
Proceeds of						
Lecture by						
Rev. H. F.						
Burroughs, at £ s. d.						
Beckbury .. 0 5 0						
Ditto, by Mrs.						
Burroughs at						
Ryton Hall 1 14 1						
Part Proceeds of						
Collection at						
Address by Mrs.						
Burroughs .. 0 3 6						
	2	2	7			
Less Expenses 0 1 1						
	2	1	6			
Raleigh Missionary Council,						
per V. E. Hatton, Esq.	1	1	0			
Richard, per Rev. M., for						21 7 0
Labrador.. ..						
Satchell, Mrs. C. I. ..	15	0	0			
Sippel, Mr. Henry, per						
Rev. R. T. Rohde ..	1	0	0			
Smith, D., Esq. ..	0	10	0			
Stansbury, Mrs. A., of						0 5 0
Cromhall, for Labrador						
Taylor, Trustees of the						
late John .. ..	3	5	8			
Welcome Mission Mis-						
sionary Circle .. ..	1	0	0			
West Indies, Eastern						
Province, per Treasurer	33	2	7			
Winning Mrs. L. ..	0	5	0			
World Dominion Press, for						5 0 0
Tibet .. ..						
Wright, Mrs. Warren ..	1	0	0			
£2,613 13s. 8d.						
For "H. Roger's School," Jamaica.						
One Year's Interest ..				10	0	0
For Montgomery School, Barbados.						
One Year's Interest ..				6	0	0
EGBASTON, BIRMINGHAM.						
By Miss Edith Edgecumbe.						
Edgecumbe, Miss ..	0	5	0			
Edgecumbe, Miss Edith ..	0	10	0			
Massey, Stephen, Esq. ..	0	5	0			
£1 0s. 0d.						

For "H. Roger's School," Jamaica.

One Year's Interest .. 10 0 0

For Montgomery School, Barbados.

One Year's Interest .. 6 0 0

EGBASTON, BIRMINGHAM.

By Miss Edith Edgecumbe.

Edgecumbe, Miss .. 0 5 0

Edgecumbe, Miss Edith .. 0 10 0

Massey, Stephen, Esq. .. 0 5 0

£1 0s. 0d.



GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

## FENCE IN PENDLE.

By Miss M. Davey.

Brace, Mrs.	..	1	0	0
Butterworth, Mrs. John	..	0	10	0
Craven, Mrs.	..	0	2	6
Davey, Miss M.	..	0	8	0
Fitzmaurice, Lord	..	2	0	0
Foster, Mrs.	..	0	2	0
Harger, Mr. J.	..	0	2	6
Hawkswell, Mrs.	..	0	2	6
Haworth, Mrs.	..	0	5	0
Kirkland, Mrs.	..	0	10	0
Lord, Mrs. ...	..	0	1	0
Marlor, Mrs.	..	0	10	0
Po.r-ett, Mrs.	..	0	2	6
Puddy, Mr.	..	0	2	6
Rawlinson, Miss	..	0	3	0
Ringwood, Mrs.	..	0	10	0
Russell, Mr. C. N...	..	1	1	0
Smith, Mrs.	..	0	2	6
Southern, Mr. G.	..	1	0	0
Southern, Mrs. G...	..	1	0	0
Southern, Mrs.	..	0	2	6
Wray, Miss	..	0	2	6

£10 0s. 0d.

Total £163 16 11 £2476 16 9

## CONGREGATIONS.

## BAILDON.

By Mr. A. Greenwood.

Collections in the Moravian				
Church	..	3	7	6
Ditto, in Sunday School	12	3	10	
Hassé, A. B., Esq.	..	1	1	0
Hines, Miss	..	2	0	0

£18 12s. 4d.

## Mission Boxes :

Boocock, Miss L.	..	0	0	7
Hodgson, Mrs. C.	..	0	7	0
Robinson, Mrs. H.	..	0	6	3

£0 13s. 10d.

Total £19 6 2

## BALLINDERRY.

By Rev. R. S. Farrar.

Collections in the Moravian				
Church	..	£2	5	4

## BALTONSBOROUGH.

By Rev. A. G. Phillips.

Collections in the Moravian				
Church	..	3	14	2
Ditto, at Lecture	..	3	6	3
Anon.	..	6	0	0
Mite Association (see p. lxxiv.)				

£13 0s. 5d.

## Mission Boxes :

Maidment, Miss	..	0	18	0
Sunday School	..	0	12	0

£1 10s. 0d.

Total £14 10 5

GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

## BATH (TWERTON.)

By Mr. F. W. Summers, Treasurer.

Church Grant	..	3	0	0
Mite Association (see p. lxxiv.)				
Total	£3	0	0	

## BEDFORD.

By Bishop S. Connor.

Collections in the Moravian				
Church	..	7	0	0
Sunday School	..	7	12	6
Y.P.A. for Tibetan Evangelist				1 0 0
Mite Association (see p. lxxiv.)				
"Roselle Gardens"	..	3	10	0
Total	£19	2s.	6d.	

## Mission Boxes :

Barker, Miss	..	0	8	3
Careless, Miss F.	..	0	8	9
Connor, Mrs.	..	1	3	6
Cordwell, Miss	..	1	10	8
Coy, Miss E.	..	0	2	10
Craig, Mrs.	..	0	8	1
Dennis, Miss	..	0	10	2
Gribble, Mrs. H.	..	0	2	7
Gribble, Miss D.	..	0	6	2
Hague, Mrs. James	..	2	10	0
Hague, Mr. Joseph	..	0	7	10
Hewitt, Miss	..	0	4	1
Jarvis, Miss	..	0	8	5
Lane, Miss	..	1	10	6
Leach, Mrs.	..	0	17	6
Marriott, Mrs.	..	0	7	8
Purser, Miss B.	..	0	7	8
Purser, Fred	..	0	8	11
Thompson, Mrs.	..	0	9	6
Wheatley, Mrs.	..	0	5	1
White, Miss	..	0	10	6

£13 8s. 8d.

By Miss Seifferth.

Arnold, Mrs. S.	..	1	0	0
Batt, Miss	..	0	5	0
Essex, Miss	..	0	5	0
Essex, Mrs. Edward	..	1	0	0
Horton, Mr.	..	0	5	0
Hyslop, Mrs.	..	1	0	0
North, Mrs.	..	0	5	0
Peacock, Mrs.	..	1	10	0
Polhill, Mr. Cecil	..	5	0	0
Seifferth, Miss	..	0	10	0
Smith, Miss M.	..	0	2	6
Timaeus, Miss	..	1	0	0
A. W.	..	0	2	0

£12 4s. 6d.

By Mrs. E. R. Hassé.

Allen Mr. W. for Tibet	..	0	10	0
Allen, Mr. W. S. for Tibet	..	2	0	0
Gordon, Miss L.	..	1	0	0
Hassé, Prof. H. R.	..	1	10	0
Hassé, Mrs. E. R.	..	1	0	0
Kragh, Mrs.	..	0	5	0
Kragh, Miss	..	0	5	0
Lorraine, Miss E.	..	1	0	0
Priestman, Mr. & Mrs. T.	6	0	0	

£13 10s. 0d.



GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

*By Miss Timaeus.**For Medical Mission, Leh.*

Roselle Garden .. ..	0 5 0
Seifferth, Miss .. ..	0 2 6
Timaeus, Miss S. F. ..	0 5 0
Timaeus, Miss M. W. ..	0 2 6
Timaeus, Miss H. M. ..	0 1 0
White, Miss .. ..	0 1 0

£0 17s. 0d.

Total £54 15 8 £4 7 0

## BEDFORD.

## Queen's Park.

*By Rev. R. E. Pritchett.*

## Collections in the Sunday

School .. ..	2 10 1
Ditto, Primary Dept. ..	1 3 6
Ditto, at Lecture by Dr. Hutton .. ..	0 17 6
Chard, Mrs. .. ..	0 10 0
Newbound, Mrs. .. ..	0 10 0

£5 11s. 1d.

*Mission Boxes:*

Ayres, Miss .. ..	0 3 7
Bryant, Miss .. ..	0 13 2
Deard, Mrs. .. ..	0 0 7
Edwards, Miss .. ..	0 7 9
Haggar, Mrs. .. ..	1 14 6
Hill, Mrs. .. ..	0 8 8
Horner, Miss .. ..	0 17 0
Mills, Miss .. ..	0 16 1
Wilkinson, Miss .. ..	0 1 4
Woodard, Mrs. .. ..	0 3 1

£5 5s. 9d.

Total £10 16 10

## BELFAST.

## University Road.

*By Rev. C. A. Slooke.*

Church Grant .. ..	6 0 0
Moore, Miss Mary .. ..	0 3 0
Stooke, Mrs. .. ..	1 0 0

£7 3s. 0d.

*Mission Boxes:*

Bell, Mrs. A. M. .. ..	0 10 0
Benson, Mrs. .. ..	0 6 9
Bradshaw, The Misses ..	0 7 5
Bunting, Mrs. .. ..	0 10 0
Cairns, The late F. ..	0 5 1
Carson, Mrs. .. ..	0 4 10
Catney, Mr. E. .. ..	0 10 6
Connor, Miss A. .. ..	0 4 8
Coulter, Mrs. T. .. ..	0 18 3
Douds, Freda .. ..	0 7 8
Douds, Mrs. W. .. ..	0 5 11
Duncan, The Misses ..	0 11 7
Hutchman, Mrs. .. ..	0 3 3
Johnson, Mr. J. M. ..	0 11 2
Lilley, Joyce & Edmund	0 5 9
M'Auley, Mr. Ed. .. ..	0 11 6
Martin, Miss E. .. ..	0 4 11

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

M'Williams, Mrs. J. ..	0 13 8
Shawe, D. and R. ..	1 3 7
Stanfield, The Misses ..	1 12 8
Stanfield, Mr. and Mrs. W. P. .. ..	1 1 1

£11 9s. 10d.

Total £18 12 10

## BELFAST.

## Cliftonville.

*By Rev. L. J. Britton, B.A., B.D.*

Church Grant .. ..	5 5 0
Mission Boxes .. ..	6 12 6

Total £11 17 6

## BRISTOL.

*By Bishop J. E. Zippel.*

## Collections in the Moravian

Church .. ..	10 5 2
Harding, The late Dr. J. A.	4 0 0
Ditto, for Leh Medical Mission .. ..	0 16 0

Mite Association (see p. lxxiv.)

£14 5 2

Less Expenses 2 17 6

Net Total £11 7 8 £0 16 0

BRISTOL JOINT MISSIONARY  
ASSOCIATION.

Bristol Jubilee Fund ..	87 14 4
Part Proceeds of Sale ..	88 12 10

£176 7s. 2d.

*By Miss A. S. Birtill.*

Abbott, Miss .. ..	0 10 0
Amory, Mrs. .. ..	0 5 0
Anon. .. ..	2 10 0
Birtill, H. G., Esq. ..	0 2 6
Butlin, Miss .. ..	0 2 6
Butlin, Miss Mary ..	0 2 6
Cook, Miss .. ..	0 1 0
Cordy, Mrs. .. ..	0 5 0
Crowe, J. Y., Esq. ..	0 2 6
Crowe, Miss .. ..	0 5 0
Dawkins, Miss .. ..	0 10 0
Eberlé, B., Esq. .. ..	1 1 0
"Friends, Two" .. ..	0 2 6
Glanville, Miss .. ..	0 5 0
Holborow, Miss .. ..	0 5 0
Hooper, Miss (Donation)	0 5 0
James, Mrs. F. .. ..	0 2 6
Jordan, Mrs. .. ..	0 2 6
Lavington, Miss .. ..	0 5 0
Manley, The Rev. Canon	0 5 0
Mitchell, Mr. and Mrs. ..	0 5 0
Mitchell, The Misses ..	0 2 6
Nairn, Mrs. .. ..	0 2 6
Nursey, Mrs. .. ..	0 2 6
Rogerson, Miss .. ..	0 2 6
Shaw, Mrs. .. ..	0 2 6
Tapscott, Miss .. ..	0 2 6
Tryon, Dr. Victoria ..	0 2 6
Whitwill, Miss .. ..	0 2 6
Whitwill, The late Miss ..	0 2 6
Yeardley, Mrs. .. ..	0 2 6
Zippel, Bishop and Mrs. ..	1 0 0

£9 19s. 6d.



GENERAL FUND			SPECIAL OBJECTS		
£	s.	d.	£	s.	d.

*By Mrs. A. J. Heath.*

Harris, Miss .. ..	0	10	0		
Heath, Rev. A. J. ..	0	5	0		
Higginton, Mrs. ..	0	5	0		
Mackenzie, Miss ..	0	10	0		
£1 10s. 0d.					

*By Mrs. B. LaTrobe.*

"A Friend" .. ..	1	1	0		
Corrall, Miss .. ..	1	1	0		
Holbrook, Mrs. ..	1	0	0		
LaTrobe, Mrs. B. ..	1	1	0		
Naish, Mr. A. .. ..	0	5	0		
White, Miss .. ..	5	0	0		
£9 8s. 0d.					

*Mission Boxes:*

Birtill Miss A. S. ..	1	5	0		
Bishop, Miss .. ..	0	4	4		
Bunting, Miss .. ..	0	5	10		
Davis, Miss Betty ..	0	8	0		
Hanna, Miss .. ..	0	17	6		
Harding, Miss .. ..	0	4	11		
Heighway, Mrs. ..	0	15	0		
Hodder, Mr. & Mrs. ..	0	5	5		
James, Miss .. ..	0	8	9		
Keevill, Mr. J. B., "In Memory of Mary Kee- vill" .. ..	0	10	0		
Keevill, Mr. W. J. ..	0	10	0		
Klesel, Mrs. R. .. ..	0	6	6		
LaTrobe, Mrs. B. ..	0	17	3		
Libbey, Meg. .. ..	0	3	4		
Linton, Mrs. .. ..	0	12	1		
Lukins, Mrs. .. ..	0	4	9		
Mahle, Miss M. .. ..	0	15	0		
Mahle, Miss Joan ..	0	10	9		
Powell, Mrs. .. ..	0	7	4		
Price, The Misses ..	0	17	0		
Rutley, Mrs. .. ..	0	17	4		
Sunday School— Primary Dept. .. ..	1	10	11		
Boys' .. ..	0	13	8		
Girls' .. ..	1	8	7		
Young Men's Bible Class .. ..	0	9	0		
"Unaccounted" .. ..	0	1	2		
Welsford, Miss .. ..	0	5	6		
Williams, Ronald ..	1	12	5		
Wryde, Mrs. .. ..	0	5	7		
£17 12s. 11d.					

Total	£127	3	3	£87	14	4
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**BROCKWEIR.***By Rev. W. E. Moreton.*

A Friend, per Rev. W. E. Moreton, for Labrador ..	0	10	0		
Sunday School .. ..	0	14	10		
Mite Association (see p. lxxiv.)					
Total £0 14 10 £0 10 0					

**CROOK.***By Rev. G. A. Mitchell.*

Collections in the Moravian Church .. ..	1	15	0		
£1 15s. 0d.					
<i>Mission Boxes:</i>					
Askew, Mr. W. .. ..	0	1	9		
Fletcher, Marvey ..	0	1	9		
Gibson, Beryl .. ..	0	10	5		
Grundy, Doris .. ..	0	1	4		

GENERAL FUND			SPECIAL OBJECTS		
£	s.	d.	£	s.	d.

Harrod, Harry .. ..	0	2	7		
Heyes, Marlon .. ..	0	4	3		
Jackson, Mrs. .. ..	0	2	6		
Johnson, Miss .. ..	0	1	10		
Peart, Mrs. .. ..	0	3	6		
Pease, Mrs. .. ..	0	2	2		
Race, Teddy .. ..	0	4	6		
Riddell, Harry .. ..	0	2	7		
Robinson, Edith ..	0	1	7		
Sams, Edna .. ..	0	1	4		
Sunday School .. ..	1	3	8		
Thompson, Rene ..	0	1	6		
Turner, Mr. J. .. ..	0	1	11		
Wood, John .. ..	0	11	6		
£4 0s. 8d.					

Total	£5	15	8
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**DUBLIN.***By Sir John P. Griffith, Treasurer.*

Collections in the Moravian			
Church .. ..	127	14	5
Collection at Lecture by			
Dr. S. K. Hutton ..	1	3	2
Boydell, J. F., Esq. ..	20	0	0
Ditto, for West India			
Hurricane .. ..			5 0 0
Boydell, Mrs. C. .. ..	10	0	0
Ditto, for West India			
Schools .. ..			1 0 0
Ditto, for Leh Medical			
Mission .. ..			2 0 0
Ditto, for Jamaica Native			
Ministers' Training			
Fund .. ..			2 0 0
Ditto, for Repair of			
Sikonge Hospital,			
Unyamwezi .. ..			2 0 0
Boydell, Miss E., for Jacob			
Wainwright Memorial ..			0 2 6
Ditto, for Lantern Slides			0 10 0
Bradshaw, The Misses, "In			
Memoriam, M.E.B." ..	1	0	0
Dividends on two Shares			
in Commercial Buildings			
Company .. ..	6	0	0
Griffith, Sir John P. ..	1000	0	0
Griffith, Miss A. B. ..	25	0	0
Jacob, Charles E., Esq. ..	1	0	0
Keene, Miss .. ..	2	2	0
Lang, Rev. W.O., for Jacob			
Wainwright Memorial ..			0 2 6
Lang, Miss .. ..	0	10	0
Mitchell, John T., Esq. ..	2	0	0
Mite Association (see p. lxxiv.)			
Nolan, The Misses ..	1	0	0
Ditto, for Labrador ..			0 10 0
Purser, John J., Esq., M.D.	1	0	0
	£1198	9	7
Less Expenses ..	11	12	0
Net Total	£1186	17	7 £13 5 0

**DUKINFIELD.***By Rev. S. C. Neath.*

Collections in the Moravian Church	3	18	6		
Ditto, in Sunday School	0	11	6		
Ditto, Ditto, <i>for the Rev. W. J. Driver's Work in Jamaica</i>				1	1
	£5	11s.	0d.	0	



# Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes:</i>						
Barratt, Mrs. E.	..	0	3	10		
Cookson, Miss N.	..	0	4	8		
Glover, Mrs. A. ..	..	0	3	6		
Hall, Master H.	..	0	4	6		
Harrop, Mrs. M.	..	0	4	2		
Hathaway, Mrs. D.	..	0	3	10		
Hooley, Mrs., Senior	..	0	4	9		
Humphreys, Miss E.	..	0	5	1		
Marshall, Master N.	..	0	3	4		
Martin, Mrs. A. . .	..	0	8	8		
Massey, Mr. N.	..	0	4	0		
Neath, Master Ivor	..	1	0	0		
North, Mrs. . .	..	0	3	3		
Pownall, Mrs. D.	..	0	4	0		
Ridgway, Mrs. J. A.	..	0	10	6		
Senior, Mr. Leslie	..	0	3	8		
Senior, Mrs. . .	..	0	3	7		
Townley, Mrs. . .	..	0	10	0		
Walker, Master Eric	..	0	4	4		
Wilson, Mrs. J., for Moravia New Church, Jamaica	..			0 15 10		
				£6 5s. 6d.		
				£9 19 8		
Less Expenses				0 11 6		
Net Total				£9 8 2		£1 16 10

## FAIRFIELD.

By Rev. J. E. Hutton, M.A.

Collections in the Moravian Church	..	5	0	0		
College Garden Party, per Mr. R. J. Burr, for West India Hurricane	..		5	0	0	
Peter, per Mr. F., for Tibet	..	1	1	1		
Shawe, Mrs. S., for Leh Hospital	..	1	0	6		
Sunday Schools	..	25	9	0		
				£37 10s. 7d.		

By Mrs. Mort.

Dawson, Mrs.	..	0	1	0		
Eagle, Miss	..	0	5	0		
Gardner, Mrs.	..	0	1	0		
Geddes, Mrs. S.	..	0	3	0		
Hall, Mrs.	..	0	1	0		
Howard, Mrs.	..	0	1	0		
Hutton, Rev. J. E.	..	0	4	6		
Leigh, Mrs.	..	0	1	0		
Leigh, Miss	..	0	1	0		
Lowe, Master Stanley H.	..	0	1	0		
MacLeavy, Rev. G. W.	..	1	0	0		
Mallinson, Mrs.	..	0	1	0		
Mort, Mrs. J.	..	0	2	0		
Sefton, Mrs.	..	0	1	0		
Shawe, Miss Jackson	..	0	5	0		
Shawe, Miss M.	..	0	3	6		
Shawe, Miss W.	..	0	10	0		
Warburton, Mrs.	..	0	1	0		
				£3 3s. 0d.		
Total				£33 12 0		£7 1 7

GENERAL SPECIAL FUND. OBJECTS. £ s. d. £ s. d.

## FULNECK.

By Rev. C. H. Mellowes.

Collections in the Moravian Church	..	13	16	9		
Ditto, in the Sunday School	..	10	14	0		
Haste, The late Mr., Interest on Legacy	..	0	16	8		
Stott, Mr. A.	..	0	10	0		
				£25 17s. 5d.		

By Miss Janet Birtill.

Birtill, Miss J.	..	0	10	0		
Johnson, Mrs. G.	..	0	2	6		
Moorhouse, Mrs.	..	0	1	0		
Orr, Mrs.	..	0	2	0		
Scandrett, The Misses	..	0	5	0		
Shawe, Mrs. Edward	..	0	10	0		
Tempest, Mrs. H. F. M.	..	1	1	0		
Waugh, Mrs.	..	0	5	0		
				£2 16s. 6d.		

By Mrs. Tindale.

Barker, Miss A.	..	0	2	6		
Bramley, Miss	..	0	1	0		
Connor, Rev. J. and Mrs.	..	0	2	6		
Dennison, Miss M.	..	0	2	6		
Hutton, Miss M.	..	0	2	6		
Hutton, Miss S. E.	..	0	2	6		
Lumby, Mrs. W.	..	0	2	6		
Richardson, Miss L.	..	0	2	6		
Scarth, Mr. J.	..	0	2	6		
Shawe, Miss E.	..	1	0	0		
Stott, Mrs. F.	..	0	2	0		
Stott, Miss C.	..	0	1	0		
Wade, Mrs. and Miss	..	0	10	0		
Wade, Mr. and Mrs. W. G.	..	0	2	6		
Wilson, Mrs. G.	..	0	1	0		
Womersley, Mr. H.	..	1	1	0		
				£3 18s. 6d.		

By Miss C. E. Clemens.

Austin, Miss	..	0	10	0		
Bramley, Mr. Jos.	..	0	10	0		
Boyd, Mr. Hunter	..	0	5	0		
Brook, Mr. H.	..	0	1	0		
Brook, Mrs. J.	..	0	2	6		
Clemens, The Misses	..	1	0	0		
Jackson, Mrs. J. W.	..	0	2	6		
Smith, Mr. A. F. Mordaunt	..	1	1	0		
				£3 12s. 0d.		

Total £36 4 5

## GOMERSAL.

By Mr. J. W. Rhodes, Treasurer.

Collections in the Moravian Church .. ..				2	10	6			
Hepworth, Miss, Donation .. ..				0	5	0			
				£2 15s. 6d					
Y.P.A. :—									
Afternoon Service .. ..				1	16	6			
Mission Boxes .. ..				6	14	7			
Lecture .. ..				1	15	0			
Donation .. ..				0	3	11			
Ditto, for <i>Lantern Slides</i> .. ..							1	0	0
Ditto, for <i>West India Hurricane</i> .. ..							2	0	0
				£13 10s. 0d.					

Total £13 5 6 £3 0 0



GENERAL FUND.			SPECIAL OBJECTS.		
£	s.	d.	£	s.	d.

## GRACEHILL.

By Rev. W. Smith, B.D.

## Collections in the Moravian

Church .. .. .	4	1	0		
Donation .. .. .	10	0	0		
Proceeds of Lantern Lec- ture .. .. .	0	16	6		
Boyd, Mr. H. .. .. .	0	10	0		
Boyd, Miss H. .. .. .	0	2	6		
Mackay, Mr. S. .. .. .	1	0	0		
Moore, Mr. R. .. .. .	1	0	0		
Smith, Rev. W., for Jacob Wainwright Memorial..				0	2 6
Thompson, Mr. J. .. .. .	0	10	0		
Y.P.A., for Rev. W. J. Driver's work in Jamaica				10	0 0
Ditto, for Tibetan Evangelist .. .. .				2	0 0
£30 2s. 6d.					

## Mission Boxes:

Harper, Miss Mary .. .. .	0	11	0
McCurley, Mrs. .. .. .	2	13	0
McKernon, William .. .. .	0	7	1
Miller, Miss E. .. .. .	0	9	3
Nicholl, Miss L. .. .. .	1	0	0
Ramsey, Miss E. .. .. .	3	7	0
Sloane, Miss M. E. .. .. .	1	5	0
Smith, Mrs. W. .. .. .	2	12	0
Sunday School, Boys' Classes .. .. .	0	17	3
Ditto, Girls' Classes .. .. .	0	19	0
Ditto, Play Hour .. .. .	0	19	0
Taylor, Miss A. .. .. .	0	5	4
Weir, Mrs. J. .. .. .	0	17	6
Weir, Miss M. .. .. .	0	4	9
£16 7s. 2d.			

Total	£34	7	2	£12	2	6
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## HAVERFORDWEST.

By Rev. C. W. Satchwell.

## Collections in the Moravian

Church .. .. .	4	17	4
C.W.S. and Miss Satchwell .. .. .	0	5	0
Green, Mr. F. P. .. .. .	0	5	0
Williams, Mr. R. T. P. .. .. .	0	5	0
Williams, Miss M. E. .. .. .	2	0	0
Ditto, Donation .. .. .	1	0	0
£8 12s. 4d.			

## Mission Boxes:

Goodridge, Miss L. .. .. .	0	4	0
The Manse .. .. .	0	5	0
Williams, Miss K. .. .. .	0	4	7
£0 13s. 7d.			

By Mr. G. L. Howells.

Davies, Mr. Pugh .. .. .	0	2	6
King, Mr. J. .. .. .	0	2	6
Morris, Mr. C. D. .. .. .	0	10	0
Munt, Mr. .. .. .	0	2	0
Rees, Mrs. B. .. .. .	0	2	0
Rowlands, Mr. A. G. .. .. .	0	2	0
£1 1s. 0d.			

By Miss Satchwell.

Codd, Mr. H. .. .. .	0	2	0
Francis, Mr. and Mrs. ....	0	2	6
James, Mrs. Morgan .. .. .	0	2	0

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GENERAL FUND.			SPECIAL OBJECTS.		
£	s.	d.	£	s.	d.

Morris, Miss .. .. .	0	3	0
Morris, Mrs. C. D. .. .. .	0	3	0
White, Miss .. .. .	0	5	0
£0 17s. 6d.			

	£11	4	5
Less Expenses	1	18	10

Net Total	£9	5	7
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## HECKMONDWIKE.

By Mr. J. H. Siddron.

## Collections in the Moravian

Church and School .. .. .	2	2	8
Christmas Party, per Hayden Todd .. .. .	0	11	0
Guild of Service .. .. .	0	6	10
Total £3 0 6			

## HORTON.

By Mr. W. Bairslow, Treasurer.

## Collections in the Moravian

Church .. .. .	4	0	0
Ditto, Sunday School .. .. .	4	0	0
£8 0s. 0d.			

## Y.P.A. Mission Boxes:

Anon. .. .. .	0	10	3
Balldon, Doris .. .. .	0	2	0
Brown, Harry .. .. .	0	8	0
Brown, Arthur .. .. .	0	3	0
Cook, Lily .. .. .	0	3	0
Hardy, Nellie .. .. .	0	6	6
Muff, Raymond .. .. .	0	3	9
Savage, Edith .. .. .	0	4	0
Swithenbank, Clifford .. .. .	0	2	0
Waite, Gladys .. .. .	0	5	0
Watson, Tom .. .. .	0	4	0
Wilson, Horace .. .. .	0	8	7
Winn, Ivy .. .. .	0	2	2
£3 2s. 3d.			

Total	£11	2	3
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## KILWARLIN.

By Rev. R. S. Farrar.

## Collections in the Moravian

Church .. .. .	2	10	0
Mite Association (see p. lxxiv.) .. .. .			
£2. 10s. 0d.			

## Mission Boxes:

Briggs, Miss .. .. .	0	5	0
Grant, Mrs. .. .. .	0	6	2
£0 11s. 2d.			

Total	£3	1	2
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## KIMBOLTON.

By Mr. H. Foskett.

## Collections in the Moravian

Church .. .. .	1	9	10
Ditto, at Mondays Meeting .. .. .	0	13	1
In Memory, Mrs. W. Landin, Donation .. .. .	0	10	0



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
In Memory, J. T. Lester,						
Esq., Donation .. ..	1	1	0			
Lester, Miss .. ..	0	5	0			
Mite Association (see p. lxxiv.)						
£3 18s. 11d.						
<i>Mission Boxes:</i>						
Hankins, Miss .. ..	0	16	0			
Horsford, Mrs. J. ..	0	7	6			
Landin, Miss .. ..	0	17	0			
Robinson, Miss J. ..	0	15	0			
Wagstaff, Miss .. ..	1	0	0			
Willson, Mrs. .. ..	0	10	0			
£4 5s. 6d.						
Total	£8	4	5			

## KINGSWOOD.

By Rev. J. M. Birtill

Collections in the Moravian						
Church .. ..	2	0	4			
Flook, Mrs. .. ..	2	0	0			
Mite Association (see p. lxxiv.)						
Stone, Miss .. ..	2	0	0			
Sundry Receipts .. ..	0	7	3			
£6 7s. 7d.						
<i>Mission Boxes:</i>						
Bible Class .. ..	1	3	5			
Britton, Mrs. G. ..	2	1	5			
Davis, Mr. S. .. ..	0	7	0			
Green, Mr. A. H. ..	0	8	7			
Hopkins, Mrs. .. ..	0	5	8			
Mellowes, Mr. H. ..	0	2	3			
Portingale, Mr. G. E. ..	0	6	0			
Sunday School .. ..	1	19	3			
The Manse .. ..	2	11	6			
White, Mr. J. .. ..	0	3	6			
£9 8s. 7d.						
Total	£15	16	2			

## LEOMINSTER.

By Rev. T. H. Ellison.

Collections in the Moravian						
Church .. ..	2	12	10			
Ditto, in the Sunday School .. ..	1	0	0			
Ditto, at Lecture .. ..	0	13	6			
Mite Association (see p. lxxiv.)						
£4 6s. 4d.						
Adlington, Miss .. ..	0	5	0			
Anonymous .. ..	2	2	0			
Ditto .. ..	0	10	0			
Boneham, Miss .. ..	0	2	6			
Davis, Mr. N. .. ..	0	2	6			
Ellison, Rev. T. H. ..	0	5	0			
Ellwood, Mrs. .. ..	0	2	6			
Ditto, Special Donation	0	18	0			
Gibbons, Mr. .. ..	0	10	0			
Grubb, Mrs. .. ..	0	2	6			
Jackson, Capt. and Mrs. J. C. .. ..	0	5	0			
Jackson, Mr. L. .. ..	0	2	6			
Johnson, The Misses ..	0	5	0			
Lisburn Friend .. ..	0	10	0			
Miles, Mr. and Mrs. W. C.	0	10	0			
Morgan, Mr. E. .. ..	0	2	6			
Phillips, Miss .. ..	0	2	6			
Phillips, Miss E. .. ..	0	2	6			
Reichel Miss .. ..	0	2	6			
Shawe, The late Mr. F. H.	0	2	0			
Taylor, Mrs. .. ..	0	2	0			
West, Miss .. ..	0	2	6			
£7 9s. 0d.						

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes:</i>						
Jackson, Mrs. J. C. ..	1	4	0			
Miles, Mrs. .. ..	0	4	9			
£1 8s. 9d.						
Total	£13	4	1			

## LONDON, FETTER LANE.

By Rev. J. N. Libbey, M.A.

Collection in the Moravian						
Church .. ..	2	11	6			
Mite Association (see p. lxxiv.)						
Total	£2	11	6			

## LONDON, HORNSEY.

By Mr. J. A. Kinross, Treasurer.

Collections in the Moravian						
Church .. ..	7	4	1			
Donations, for West India Hurricane .. ..				7	7	0
Mite Association (see p. lxxv.)						
Soldan, Mr. O. .. ..	1	1	0			
£15 12s. 1d.						
<i>Mission Boxes:</i>						
Smith, Rev. C. .. ..	1	15	0			
Soldan, Mr. O. .. ..	0	11	8			
£2 6s. 8d.						
Sunday School Collections	8	12	9			
Total	£19	4	6	£7	7	0

## LONDON, UPTON MANOR.

By Mr. W. Terrett, Treasurer

Collections in the Moravian						
Church .. ..	4	5	0			
Proceeds of Lecture ..	0	10	6			
Ditto, by Dr. Hutton ..	1	12	0			
Donation from Women's Meeting .. ..	2	2	0			
Mite Association (see p. lxxv.)						
Sandle, Mrs. .. ..	1	0	0			
£9 9s. 6d.						
<i>Mission Boxes:</i>						
Beaman, Mrs. .. ..	0	14	3			
S.W.B. .. ..	0	4	0			
Carr, Miss B. .. ..	1	1	4			
Chubb, Miss .. ..	0	10	9			
Cohen, Leah & Emily ..	0	7	0			
Crawford, Mrs. C. ..	0	2	4			
Crawford, Mrs. .. ..	0	5	2			
Crawley, Mrs. .. ..	0	6	6			
Cutcher, Eric .. ..	0	2	0			
Diagre, Miss .. ..	0	2	7			
Dubury, Joan .. ..	0	2	10			
Hatch, Mrs. .. ..	0	14	10			
Hopkins, Mrs. .. ..	0	2	4			
Hopkins, Master J. ..	0	1	6			
Hopkins, Miss K. .. ..	0	1	7			
Ingram, Mrs. .. ..	0	7	0			
Isherwood, Mrs. .. ..	0	11	9			
King, Master G. .. ..	0	4	1			
B.R.L. .. ..	0	15	9			
V.R.L. .. ..	1	7	0			
B.A.L. .. ..	0	14	3			
Lamude, Mrs. .. ..	0	4	3			
Liell, Joyce & Ronnie ..	0	6	6			
Longhurst, Miss .. ..	1	7	2			
Matthew, Mrs. .. ..	0	19	7			
Miles, Mrs. .. ..	0	11	6			



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Morgan, Miss Iris ..	0	4	2			
B.T.N. ..	0	13	1			
Pascoe, Miss ..	0	2	6			
"Persis" ..	0	3	0			
Rangers & Guides' Bible Class ..	0	6	0			
Riches, Miss G. ..	0	1	6			
Rollerson, Mrs. ..	0	6	0			
O.S. ..	1	9	0			
Scouts' Scripture Union ..	0	6	0			
Stannard, Peggie ..	0	10	0			
Thelwall, Mrs. ..	0	2	8			
West, Mrs. ..	0	14	9			
Yeates, Miss ..	0	15	0			
£18 1s. 6d.						
Total	£27	11	0			

LONDON LADIES' ASSOCIATION.  
(Mrs. C. J. Klesel, Secretary.)

Fetter Lane—

By Mrs. Ward.

Andros, Mrs. ..	0	2	6			
Bateman, Mrs. G. E. ..	0	10	0			
Bertenshaw, Mrs. ..	0	10	0			
Bohling, Mrs. ..	0	5	0			
C.R.V. ..	0	10	0			
Elliott, Mr. H. ..	0	5	0			
Hines, Mrs. H. ..	1	1	0			
Hutton, Mrs. S. K. ..	1	0	0			
Ilgner, Mr. ..	0	5	0			
Langford, Mr. and Mrs. ..	0	10	0			
La Trobe, Miss E. S. ..	0	10	0			
Libbey, Rev. J. N. and Mrs. ..	1	0	0			
Oates, Mr. J. S. ..	0	10	0			
Ditto, for West India Hurricane ..				2	2	0
Oxley, Mr. T. H. ..	0	10	0			
Pemsel, Mr. H. J. ..	2	0	0			
Pennington, Mrs. L. G. ..	0	2	6			
Scandrett, Mr. J. R. ..	2	2	0			
Shaw, Mr. and Mrs. H. ..	0	10	0			
Smith, Mr. J. ..	0	2	0			
Still, Mrs. ..	0	2	6			
Tjaden, Mr. A. ..	0	5	0			
Ward, Bishop and Mrs. ..	2	0	0			
£16 14s. 6d.						

## For Leh Special Fund (Orphans).

By Mrs. J. N. Libbey.

Fetter Lane—

Bateman, Mrs. G. ..	0	2	6			
Batt, Mrs. W. ..	0	5	0			
Bertenshaw, Mrs. ..	0	2	6			
Bithrey, Mrs. ..	0	2	0			
Harvey, Mrs. ..	0	2	0			
Libbey, Mrs. N. ..	0	2	6			
Mallalieu, Rev. J. M. ..	0	2	6			
Pemsel, Mr. H. J. ..	0	10	0			
Perrett, Miss ..	0	2	0			
Scandrett, Mr. J. R. ..	0	5	0			
Shaw, Mrs. H. ..	0	2	6			
Shawe, Mrs. J. E. ..	0	2	6			
Smith, Mr. Alfred ..	0	1	6			
£2 2s. 6d.						
Total	£14	12	6	£4	4	6

Hornsey—

By Mrs. C. J. Klesel.

Barnett, Miss ..	1	0	0			
Hare, Mr. and Mrs. W. ..	0	10	0			
Hieber, Mrs. G. ..	1	10	0			

H

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Kinross, Mrs., Senr. ..	2	2	0			
Klesel, Mrs. C. J. ..	0	5	0			
Lamble, Mrs. (Donation) ..	0	10	0			
Pemsel, Mr. & Mrs. G. H. ..	1	1	0			
Pidgeon, Mr. H. M. ..	1	1	0			
Price, Mrs. (Donation) ..	1	0	0			
Schooling, Mr. W. ..	0	10	0			
Wilson, Rev. H. J. ..	0	5	0			
£9 14s. 0d.						

By Mrs. S. H. La Trobe.

La Trobe, Mrs. S. H. ..	0	5	0			
La Trobe, Miss E. K. ..	0	5	0			
Mackay, Mrs. ..	0	1	0			
Squire, Miss (2 years) ..	0	4	0			
Tree, Miss ..	0	10	0			
£1 5s. 0d.						

## For Leh Special Fund (Orphans).

By Mrs. J. N. Libbey.

Hornsey—

Essex, Miss ..	0	2	6			
Klesel, Mrs. C. J. ..	0	1	0			
Pemsel, Mr. G. H. ..	0	5	0			
£0 8s. 6d.						

Total £10 19 0 £0 8 6

## MALMESBURY.

By Mr. Jas. A. Jones, Treasurer.

Collections in the Moravian Church, less Expenses ..	3	3	0			
From Sale of Work ..	5	0	0			
Proceeds of Lecture by Rev. W. W. Perrett for Mak-kovik School ..				0	7	7
For Clothing for Makkorik School ..				2	10	0
Lockstone, Mr. E. H. ..	1	0	0			
£12 0s. 7d.						

## Mission Boxes:

Bailey, Master F. ..	0	3	4			
Bower, Mr. E. ..	0	5	0			
Box, Master C. ..	0	2	8			
Brown, Mrs. ..	0	5	0			
Clarke, Mr. and Mrs. W. ..	2	14	0			
Curtis, Miss D. ..	1	6	0			
1st Class Girls ..	0	14	0			
Gough, Mr. P. ..	0	10	0			
Jones, Mr. & Mrs. E. ..	1	13	0			
Jones, Mrs. A. S. ..	0	10	2			
Jones, Miss G. M. ..	1	3	2			
Pearce, Mr. E. ..	0	5	6			
Perrett, Miss M., and Messrs. C. & S. Twine ..	1	10	6			
Perry, The Misses A. and M. ..	0	6	0			
Robinson, The Misses ..	0	12	0			
Shipton, Miss A. ..	0	7	8			
Slade, Mr. C. ..	1	0	0			
Sunday School Box ..	2	9	5			
Tanner, Mrs. J. ..	0	5	4			
£16 2s. 9d.						

By Miss Hanks.

Bayliss, Mrs. ..	0	3	6			
Jones, Mrs. J. A. ..	0	2	6			
Hanks, Mrs. ..	0	2	0			
Matthews, Mrs. C. ..	0	2	6			
Richmond, Mrs. ..	0	5	0			
£0 15s. 6d.						

Total £26 1 3 £2 17 7



GENERAL FUND.			SPECIAL OBJECTS.		
£	s.	d.	£	s.	d.

## MIRFIELD AND HALIFAX.

By Rev. J. W. Crawford.

Collections in the Moravian Church					
Church	2	8	0		
Ditto, Sunday School	0	10	0		
Armitage, Mrs.	8	0	0		
Ditto, for Demerara				10	0 0
Summerscales, Mrs., In Memory of the late Mr. W. Ashton	0	5	0		
£21 3s. 0d.					

By Miss Lister.

Anonymous	0	13	0		
Armitage, Mrs. G.	1	11	6		
Ellis, Miss	0	2	6		
Forrest, Mrs.	0	2	6		
Lang, Mrs. G.	0	2	6		
Lister, Miss	0	5	0		
Swithenbank, Mr. E.	0	5	0		
Waddington, Miss	0	10	0		
£3 12s. 0d.					

By Miss Hirst and Mrs. Bulmer.

Bulmer, Mrs.	0	2	6		
" Gillis Plains "	0	3	0		
Hirst, Miss	0	2	6		
Oates, Miss Alice M.	0	10	0		
Oates, Miss Amy	0	5	0		
Wavell, Miss F.	0	10	0		
£1 13s. 0d.					

Y.P.S.C.E.

By Miss Ethel Crawshaw.

Armitage Mr. J.	0	4	4		
Crawshaw, Mr. A.	0	4	4		
Rome, Mrs. R.	0	4	4		
Swithenbank, Mr. E.	0	4	0		
Swithenbank, Mrs. E.	0	4	0		
Swithenbank, Mrs. A.	0	4	4		
Willson, Miss E.	0	8	8		
£1 14s. 0d.					

Total £18 2 0 £10 0 0

## OCKBROOK.

By Mr. H. T. Harvey.

Collections in the Moravian Church					
Church	7	0	5		
Proceeds of Lecture	1	10	1		
Cartwright, Mrs.	0	10	0		
Chorley, Mrs.	0	10	0		
Drummond, Miss	0	10	0		
Friend, per Mr. F. W. Porter	0	5	0		
Mite Association (see p. lxxv.)					
Y.P.A., for Antigua Training College				5	0 0
Ditto, for Salem, Jamaica				14	5 2
£29 10s. 8d.					
Mission Boxes:					
Anon.	0	3	0		
Cope, Miss E. E.	0	9	4		
Hudston, Master B.	0	6	1		
Sunday School—					
Primary	1	3	3		
1st Girls	1	10	4		
2nd Girls	0	18	11		

GENERAL FUND.			SPECIAL OBJECTS.		
£	s.	d.	£	s.	d.

3rd Girls	0	10	8		
4th Girls	0	5	0		
1st Boys	0	5	10		
2nd Boys	0	5	6		
3rd Boys	0	9	11		
Young Women's Bible Class	1	9	4		
Young Men's Bible Class	0	8	0		
£8 5s. 2d.					

By Mrs. H. S. Nelson.

Alger, Mr. and Mrs.	0	4	0		
Batt, Rev. W. and Mrs.	5	0	0		
Cartwright, Miss	2	0	0		
Edwards, Mrs.	1	0	0		
Harvey, Miss	0	2	6		
Harvey, Miss E. A.	0	2	6		
Harvey, Mr. H. T.	3	0	0		
Nelson, Mrs. H. S.	1	0	0		
Nelson, Miss C. M.	0	2	6		
£12 11s. 6d.					

By Mrs. S. H. Kershaw.

Brown, The Misses	1	0	0		
Kershaw, Mrs. S.	1	0	0		
Thankoffering	2	15	0		
£4 15s. 0d.					

Total £35 17 2 £19 5 2

## OPENSHAW.

By Mr. W. Hesketh, Treasurer.

Collections in the Moravian Church					
Church	2	0	0		
A few Members, for West India Hurricane				0	13 4
Total £2 0 0 £0 13 4					

## PERTENHALL.

By Bishop H. R. Mumford.

Collections in the Moravian Church					
Church	1	10	6		
£1 10s. 6d.					

By Mrs. H. R. Mumford.

Anon.	0	5	0		
Banks, Mrs. H.	0	5	0		
Banks, Miss	0	2	0		
Bates, Mrs.	0	4	0		
Clark, Mrs. G.	0	5	0		
Clark, Miss	0	1	0		
Cook, Mrs.	0	2	6		
Day, Mr. A.	0	2	6		
Greenfield, Mrs.	0	2	6		
Holyoak, Miss	0	1	0		
Lester, Miss	0	5	0		
Mumford, Bishop and Mrs.	0	10	0		
Pedley, Mr. and Mrs.	0	2	6		
Peppitt, Miss	0	3	0		
Reynolds, Miss	0	1	0		
Reynolds, Miss A.	0	1	0		
Wade Mrs.	1	0	0		
Ward, Mrs.	1	0	0		
Yeo, Miss	0	1	0		
£4 14s. 0d.					



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes:</i>						
Abrams, Mr. and Mrs.						
and Gordon ..	0	5	0			
Banks, Miss ..	0	12	0			
Bass, Masters Bob and George ..	0	6	2			
Clark, Miss C. ..	0	18	0			
Fletcher, The late Mrs. (by her daughters) ..	0	10	2			
Hardwick, Mrs. ..	0	8	10			
Pack, and D. Reynolds The Misses ..	0	13	3			
Reynolds, Miss Ivy ..	0	3	1			
Thorngate, Mrs. ..	0	5	1			
Wood, Mrs. ..	0	5	3			
£4 6s. 10d.						
Total	£10	11	4			

## PRIORS MARSTON.

By Mr. H. H. Wareing.

<i>Collections in the Moravian Church</i> ..						
..	1	10	0			
Mite Association (see p. lxxv.)						
£1 10s. 0d.						
<i>Mission Box:</i>						
Wareing, Mrs. ..	0	4	6			
£0 4s. 6d.						
Total	£1	14	6			

## RISELEY.

By Miss E. B. Banks.

<i>Collections in the Moravian Church</i> ..						
..	1	8	0			
Banks, Miss E. ..	0	5	0			
Mite Association (see p. lxxv.)						
"Weipa" ..	0	10	0			
£2 3s. 0d.						
<i>Mission Boxes:</i>						
Banks, The Misses E. & C. ..	0	3	6			
Childs, Mrs. J. ..	0	5	0			
Connor, Mrs. ..	0	5	10			
King, Miss K. ..	0	5	2			
Wright, Mrs. ..	0	1	6			
Young Men's Bible Class	0	3	6			
£1 4s. 6d.						
Total	£3	7	6			

## SALEM.

By Mr. W. Barrett, Treasurer.

<i>Collections in the Moravian Church</i> ..						
..	1	10	11			
Ditto, in the Sunday School	0	15	0			
Free Will Offerings ..	6	8	1			
Special Donation ..	1	6	0			
£10 0s. 0d.						
<i>Mission Boxes:</i>						
Armitage, Miss L. ..	0	4	9			
Barrett, Mr. F. ..	0	5	6			
Faulkes, Miss ..	0	7	0			
Hainsworth, M. F. ..	0	3	0			
Marlor, Miss N. ..	0	5	0			
Mearns, Mrs. ..	0	9	3			
Sykes, Mr. A. ..	0	7	6			
£2 2s. 0d.						
Total	£12	2	0			

GENERAL FUND. SPECIAL OBJECTS.  
£ s. d. £ s. d.

## SWINDON.

By Mr. A. E. Matthews.

<i>Collections in the Moravian Church</i> ..						
..	8	1	8			
Ditto, in the Sunday School ..	5	0	0			
Ditto, Ditto, Easter Service, for Dr. Keevill's Work ..				1	0	0
Young People's Effort, for West India Hurricane ..				8	0	0
Mite Association (see p. lxxv.)						
Plumb, per Mrs. J. ..	4	0	6			
Total	£17	2	2	£9	0	0

## TYTHERTON.

By Mr. F. Austin.

<i>Collections in the Moravian Church</i> ..						
..	3	3	0			
£3 3s. 0d.						
<i>Mission Boxes:</i>						
Austin, Mrs. ..	1	10	0			
Robins, Mrs. ..	0	16	6			
Sunday School ..	1	5	7			
Zippel, Miss A. ..	0	14	8			
£4 6s. 9d.						

## Ladies' Association.

By Miss Jefferys.

Barnes, Mrs. ..	2	0	0			
Humberstone, Miss ..	0	5	0			
Jefferys, Mrs. J. ..	0	10	0			
Jefferys, Mrs. A. ..	0	10	0			
Jefferys, Mr. S. ..	0	5	0			
Jefferys, Miss H. M. ..	0	2	6			
Long, Mr. ..	0	2	6			
Mumford, Rev. and Mrs. A. H. ..	0	5	0			
Zippel, Miss C. A. ..	0	3	6			
Zippel, Miss E. M. ..	0	5	0			
£4 8s. 6d.						
				£11	18	3
Less Expenses ..	1	1	0			
Net Total	£10	17	3			

## WELLFIELD.

By Mr. A. Wilcock.

<i>Mission Boxes:</i>						
Bousfield, Miss E. ..	0	1	2			
Craven, Mrs. ..	0	5	1			
Drake, Mr. ..	0	10	4			
Sunday School ..	0	9	7			
Ditto, Primary Dept. ..	0	3	0			
Total	£1	9	2			

## WESTWOOD.

By Mr. Fred Carter and

Mr. J. F. Dewhurst.

<i>Collections in the Moravian Church</i> ..						
..	6	15	0			
Lecture ..	1	6	7			
Social ..	4	11	11			
£12 13s. 6d.						
<i>Mission Boxes:</i>						
Anon. ..	0	10	0			
Bailey, Miss ..	1	0	0			
Beaumont, Mr. C. ..	1	1	0			



## Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Beaumont, Miss E.	..	0	3	6		
Boardman, Miss M.	..	0	5	11		
Bodden, Mrs.	..	0	8	7		
Brierley, Mrs. G.	..	0	2	5		
Buckley, Miss	..	0	8	0		
Butterworth, Mrs.	..	0	1	2		
Carter, Mrs.	..	0	10	0		
Carter, Peter	..	0	17	0		
Casterton, Mr. E.	..	0	12	5		
Clarkson, Mr. W.	..	1	1	0		
Dunkerley, Miss D.	..	0	10	0		
Fenton, Mr. J.	..	0	4	0		
Ferriday, Mrs.	..	0	5	9		
Garside, Mr. J.	..	0	3	0		
Harp, Miss Eva	..	0	2	2		
Horner, Lily	..	0	2	1		
Johnston, Mrs.	..	0	6	6		
Kershaw, Miss	..	0	14	0		
Kershaw, J. and M.	..	0	6	0		
Lees, Mr. Kenneth	..	2	2	0		
Lees, Mrs. W.	..	0	10	0		
Mills, Miss B.	..	0	2	3		
Mills, Mr. J. H.	..	0	5	7		
Mitchell, Mr. F.	..	0	2	0		
Newton, Miss F.	..	0	2	5		
Ramsden, Mr. N.	..	0	5	0		
Riley, Edward	..	0	3	7		
Shaw, Miss	..	0	2	3		
Shaw, Mrs. W. E.	..	0	1	10		
Spence, Tom	..	0	2	9		
Taylor, G. and A.	..	1	12	2		
Tempest, K.	..	0	4	5		
The Manse	..	0	14	3		
Townsend, Miss N.	..	0	2	3		
Walsh, Miss C.	..	0	6	8		
Whitehead, Mrs. J.	..	0	12	2		
Willens, M. F.	..	0	8	4		
Wood, Mr. Edgar	..	0	2	9		
Wright, Mr. Alan	..	0	15	0		
Wrigley, Miss E.	..	0	10	0		
"X"	..	1	14	5		
Young, Mr. W.	..	0	10	0		
"Z"	..	0	10	0		
		£21 16s. 7d.				
		£34 10 1				
Less Expenses	..	0	16	6		
Net Total		£33 13 7				

GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

## WOODFORD AND EYDON.

By Rev. P. H. Smith.

Collections in the Moravian					
Church at Woodford	1	8	9		
Ditto, at Eydon	..	1	0	0	
Proceeds of Lecture	..	0	8	7	
Bennett, Mrs.	..	0	2	6	
Mite Association (see p. lxxv.)					
Y.P.A. Garden Party for					
West India Hurricane				4	0 0
	£6 19s. 10d.				

## Mission Boxes:

Haynes, Miss Lena	..	1	11	0	
Knibbs, Miss F.	..	0	9	5	
Prestidge, Mrs.	..	2	3	8	
Sunday School, Wood-					
ford	..	1	2	9	
Waters, Miss N.	..	0	3	2	
Welch, The Misses W. &					
N.	..	0	10	8	
	£6 0s. 8d.				

Total £9 0 6 £4 0 0

## WYKE.

By Mr. E. Sugden, Treasurer.

Collections in the Moravian					
Church	..	3	13	1	
Ditto, in the Sunday					
School	..	1	17	2	
Donation	..	1	0	0	
Mission Boxes	..	0	13	0	
Proceeds of Lecture by					
Dr. Hutton	..	1	6	6	
	Total £8 9 9				

Legacies of £70 and £239 3s. 8d. have been received during the year.



## Analysis of Contributions to "Other Missionary Objects."

	£	s.	d.	£	s.	d.		£	s.	d.
Leper Home, Jerusalem, General Fund, per Treasurer ..	550	15	7				Leh Zenana, "Own Missionary" ..	18	15	0
Ditto, from London Asso- ciation ..	766	3	9				Leh Special Fund (Orphans) ..	2	11	0
Ditto, Ditto, for Beds ..	200	19	6				Leh Hospital ..	28	6	6
Ditto, Ditto, Legacy ..	500	0	0				Demerara ..	41	16	0
	£2,017	18	10				Jamaica Native Ministers' Train- ing Fund ..	2	0	0
				2017	18	10	Jamaica Own Missionaries ..	87	3	6
Deficiency ..				9	1	0	Ditto, New Church, Moravia ..	0	15	10
Education Fund ..				470	6	0	Ditto, Salem ..	14	5	2
Bohemian Mission ..				33	2	0	Ditto, Springfield ..	11	1	0
Unyamwezi ..				2508	7	10	Antigua ..	3	18	7
Labrador ..				125	10	4	Ditto, Training College ..	5	0	0
Nicaragua Mission and Native Evangelist ..				7	12	8	Trinidad ..	4	2	6
Tibet Mission, "Own Missionaries" and Native Workers ..				241	5	10	Magic Lantern Slides ..	2	0	0
Kyelang ..				22	12	6	Bristol Jubilee Fund ..	87	14	4
Paljor, Leh ..				12	6	3	Medical Training Fund ..	1	0	0
Chompel, Khalatse ..				25	14	1	Jacob Wainwright Memorial ..	0	7	6
Leh Mission ..				1	0	0	West India Country Schools ..	51	1	4
							Banning ..	2	0	0
							West Indian Hurricane Fund ..	280	1	0
							Total	£6,118	16	7

## SUNDAY SCHOOLS.

Sunday School efforts repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon ..	12	3	10	London, Hornsey ..	8	12	9
Baltonsborough ..	0	12	0	Malmesbury ..	2	9	5
Bedford, St. Peter's ..	7	12	6	Mirfield ..	0	10	0
Bedford, Queen's Park ..	3	13	7	Ockbrook ..	7	6	9
Bristol ..	4	2	2	Salem ..	0	15	0
Brockweir ..	0	14	10	Swindon ..	6	0	0
Crook ..	1	3	8	Tytherton ..	1	5	7
Dukinfield ..	1	12	6	Wellfield ..	0	12	7
Fairfield ..	25	9	0	Woodford and Lyden ..	1	2	9
Fulneck ..	10	14	0	Wyke ..	1	17	2
Gracehill ..	2	15	3				
Horton ..	4	0	0	Total	£108	4	7
Kingswood ..	1	19	3				
Leominster ..	1	0	0				

## MISSION BOXES.

Result of Mission Box Efforts repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon ..	0	13	10	London, Hornsey ..	2	6	8
Baltonsborough ..	1	10	0	London, Upton Manor ..	18	1	6
Bedford St. Peter's ..	13	8	8	Malmesbury ..	16	2	9
Bedford, Queen's Park ..	5	5	9	Ockbrook ..	8	5	2
Belfast, University Road ..	11	9	10	Pertenhall ..	4	6	10
Belfast, Cliftonville ..	6	12	6	Priors Marston ..	0	4	6
Bristol ..	17	12	11	Riseley ..	1	4	6
Crook ..	4	0	8	Salem ..	2	2	0
Dukinfield ..	6	5	6	Tytherton ..	4	6	9
Gomersal ..	6	14	7	Wellfield ..	1	9	2
Gracehill ..	16	7	2	Westwood ..	21	16	7
Haverfordwest ..	0	13	7	Woodford and Eydon ..	6	0	8
Horton ..	3	2	3	Wyke ..	0	13	0
Kilwarlin ..	0	11	2				
Kimbolton ..	4	5	6	Total	£196	11	4
Kingswood ..	9	8	7				
Leominster ..	1	8	9				



## SUMMARY OF MISSION RECEIPTS to MARCH 31st, 1930.

Places.	General Fund.	Other Missionary Objects.	TOTALS.
	£ s. d.	£ s. d.	£ s. d.
Boarding Schools and Young People's Auxiliary	—	12 12 8	12 12 8
Mite Association .. .. .	33 2 0	33 2 0	66 4 0
General Contributions .. .. .	163 16 11	2476 16 9	2640 13 8
Balldon .. .. .	19 6 2	—	19 6 2
Ballinderry .. .. .	2 5 4	—	2 5 4
Baltonsborough .. .. .	14 10 5	—	14 10 5
Bath (Twerton) .. .. .	3 0 0	—	3 0 0
Bedford (St. Peter's) .. .. .	54 15 8	4 7 0	59 2 8
Do. (Queen's Park) .. .. .	10 16 10	—	10 16 10
Belfast (University Road) .. .. .	18 12 10	—	18 12 10
Do. (Cliftonville) .. .. .	11 17 6	—	11 17 6
Bristol .. .. .	11 7 8	0 16 0	12 3 8
Bristol Joint Association .. .. .	127 3 3	87 14 4	214 17 7
Brockweir .. .. .	0 14 10	0 10 0	1 4 10
Crook .. .. .	5 15 8	—	5 15 8
Dublin .. .. .	1186 17 7	13 5 0	1200 2 7
Dukinfield .. .. .	9 8 2	1 16 10	11 5 0
Fairfield .. .. .	33 12 0	7 1 7	40 13 7
Fulneck .. .. .	36 4 5	—	36 4 5
Gomersal .. .. .	13 5 6	3 0 0	16 5 6
Gracehill .. .. .	34 7 2	12 2 6	46 9 8
Haverfordwest .. .. .	9 5 7	—	9 5 7
Heckmondwike .. .. .	3 0 6	—	3 0 6
Horton .. .. .	11 2 3	—	11 2 3
Kilwarlin .. .. .	3 1 2	—	3 1 2
Kimbolton .. .. .	8 4 5	—	8 4 5
Kingswood .. .. .	15 16 2	—	15 16 2
Leominster .. .. .	13 4 1	—	13 4 1
London (Fetter Lane) .. .. .	2 11 6	—	2 11 6
Do. (Hornsey) .. .. .	19 4 6	7 7 0	26 11 6
Do. (Upton Manor) .. .. .	27 11 0	—	27 11 0
Do. Ladies' Association (Fetter Lane) .. .. .	14 12 6	4 4 6	18 17 0
Do. Do. (Hornsey) .. .. .	10 19 0	0 8 6	11 7 6
Malmesbury .. .. .	26 1 3	2 17 7	28 18 10
Mirfield and Halifax .. .. .	18 2 0	10 0 0	28 2 0
Ockbrook .. .. .	35 17 2	19 5 2	55 2 4
Openshaw .. .. .	2 0 0	0 13 4	2 13 4
Pertenhall .. .. .	10 11 4	—	10 11 4
Priors Marston .. .. .	1 14 6	—	1 14 6
Riseley .. .. .	3 7 6	—	3 7 6
Salem .. .. .	12 2 0	—	12 2 0
Swindon .. .. .	17 2 2	9 0 0	26 2 2
Tytherton .. .. .	10 17 3	—	10 17 3
Wellfield .. .. .	1 9 2	—	1 9 2
Westwood .. .. .	33 13 7	—	33 13 7
Woodford and Eydon .. .. .	9 0 6	4 0 0	13 0 6
Wyke .. .. .	8 9 9	—	8 9 9
£	2120 0 9	2711 0 9	4831 1 6
‡ For Leper Home .. .. .	—	550 15 7	550 15 7
* London Association .. .. .	7421 6 0	2386 14 3	9808 0 3
Total Subscriptions and Donations .. .. .	£ 9541 6 9	5648 10 7	15189 17 4
ENDOWMENT FUNDS—			
Bate's Trust .. .. .	4577 15 1	470 6 0	5048 1 1
Horniman's Trust .. .. .	317 0 0	—	317 0 0
Total Receipts from all Sources .. .. .	£ 14436 1 10	6118 16 7	20554 18 5
£ s. d.			
The TOTAL RECEIPTS for all objects amount (as above) to £20554 18s. 5d.			
Towards which the "London Association in Aid of Moravian Missions" contributed .. .. .			
British Congregations and Friends .. .. .	.. .. .	.. .. .	5381 17 1
Endowment Funds .. .. .	.. .. .	.. .. .	5365 1 1
GRAND TOTAL .. .. .	.. .. .	.. .. .	£20554 18 5

\* The London Association Total includes Legacies amounting to £4900 2s. 9d.

‡ Including £400 7s. 11d. from the American Province.



## ACKNOWLEDGMENT OF PRESENTS.

*The TRUST SOCIETY for the FURTHERANCE of the GOSPEL (INCORPORATED) acknowledges, with many thanks, the Receipt of the following Presents of Clothing and other Articles, for the use of the Missionaries and their People :—*

*For Labrador.*

Two parcels from Misses Browne and Thorn, Ashford.  
 Two parcels from Miss Richards  
 Two parcels from Misses de Boileau.  
 One parcel from Miss Armitage, Kendal.  
 Five bales and one parcel from Rev. R. S. Callander.  
 One case per Miss Gilchrist, Hornsey.  
 Three bales from Miss Tatterson.  
 One box from Miss E. M. Zippel.  
 Two boxes from Twerton Y.P.A.  
 Various parcels of clothing and food-stuffs from Friends in Switzerland, per Rev. B. Menzel.  
 One case of Toys from Mrs. Eking, Ockbrook.  
 Six parcels from Lubeck Ladies' Missionary Society.  
 One package per Miss Bingham.  
 One parcel from Kingswood.  
 Two parcels from Mrs. Shawe.  
 Two boxes from Swindon.

Two parcels from Mrs. LaTrobe, Bristol.  
 Clothing, etc., from Mr. W. A. Wilson, Larne.  
 One parcel from Mrs. Libbey.  
 Two parcels from Miss M. Taylor, Droylsden.  
 Eight tins Biscuits from Messrs. Peek Frean & Co., Ltd.  
 One parcel from Mr. R. A. Smith.  
 Various parcels per London Association.  
 Various parcels from Miss Beveridge, Edinburgh.  
 One parcel from Mrs. Smyth.  
 Four parcels from Mrs. West, Holyhead.  
 One parcel from Mrs. Birtill, Gracefield.  
 One parcel from Mr. A. W. Crawford.  
 Four cases from the late Miss Howie, Perth.  
 One parcel from Mrs. Tinley, West Southbourne.

*For Tanganyika.*

Miss C. Clarke, Pertenhall.  
 Mrs. Klesel, Hornsey.  
 Mrs. Groves, Hornsey.  
 Rev. M. Brems, Copenhagen.

Mrs. C. White, Muswell Hill.  
 Miss A. S. Birtill.  
 Bandages & Dressings from Ockbrook Missionary Exhibition.

*For other Mission Fields.*

One box from Junior Dept. Fulneck Sunday School for *West Indies*.  
 One Package per Miss Bingham, for *Tibet*.  
 One box from Bedford St. Peter's Sunday School for *Demerara*.

Two packages for *Tobago & Jamaica* per Mrs. Keatinge, Dublin.  
 One box from Miss Johns, for *St. Kitts*.  
 One parcel from Mrs. Eking, for *Demerara*.